

The Sunday School Times

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See page 630

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Lessons for November 2 in this Issue

International Uniform, 5.—The Prodigal Son—World's Temperance Sunday. Luke 15: 11-24.	
Whole Bible, 57.—Healing of Naaman. 2 Kings 5.	
Notes on Open Letters:	
Fosdick Frankly Rejects the Faith	622
A Sunday-School Man Who Is Making History	622
The Problem Named Susan. By Florence Crannell Means	623
Girls' Problems of To-day. Discussed by Mother Ruth	624
Temperance Sunday in Your School	624
From Mexican Cutthroat to Praying Evangelist. By Ernest Gordon	625
International Uniform Lesson	626-629
The Whole Bible Lesson Course	629, 630
The Young People's Prayer-Meeting. By H. McAllister Griffiths	630
Children at Home	631
For Family Worship	631

IF YOU are a Sunday-school superintendent, are you making use of the advertising column of The Sunday School Times? Have you realized that they constitute practically a classified advertising section prepared especially with a view to your particular needs?

The Children

By J. T.

That their children . . . may hear, and learn to fear the Lord. — Deuteronomy 31: 12, 13.

THERE was no family altar in his home, His father kneeling at God's Throne he did not see;
He was not taught to pour his childish troubles out In simple baby-faith at mother's knee.
And now he knows no law but his own will;
"It was not so with us," his parents say, —
"Our parents' word we kept, with loving fear."
Strange they should seek in each new man-made way To find the reason why their child does not obey!

EDITORIAL

Balking at Rapture

Resurrection and rapture, the greatest miracles ever wrought by God, are those which have been hardest to accept by the world and even by the Church. It was so even as far back as Elijah's time. After his translation, a type of that of the Church, the sons of the prophets doubted, forced Elisha to yield to a searching party for his master's alleged dead body, and Elisha lost his miracle-working power so long as he tarried at Jericho for that fruitless search to be made. A twentieth century church can bear no fruit apart from belief in resurrection and appropriation of resurrection power. Not only the "Church" of Elijah and Elisha's day, but also the world disbelieved that rapture miracle, as was evidenced in the mocking words by the young people who cried to Elisha as he began his new ministry, "Go up, thou bald head," — in the same way as you say your master went up! Are we confident and joyous in the thought of our being "caught up to meet the Lord in the air"?

How Get into Heaven?

Will rendering loving service to others get us into heaven? Many seem to suppose it will. A reader of The Sunday School Times sends for the "Illustration Round-Table" the following: "An Eastern legend said that the gate of heaven was so narrow that one man walking alone could not pass through; two men walking side by side, one of whom had helped the other, found easy entrance; and when ten men came, who had all been serving one another in love, they

found the gate so wide that they saw no post on either side." It is a striking illustration, — but it is strikingly false to Scriptural truth. Christ said, "I am the door"; this Eastern legend says that to serve others is our door into heaven. That would be salvation by our good works; and there is no such salvation. Dr. Griffith Thomas used to quote the statement that there are just two kinds of persons in the world; those who say to God, "Something in my hand I bring"; and those who say, "Nothing in my hand I bring." Only by accepting the sacrifice and righteousness of Christ in our stead can we enter heaven. It is true indeed that he then wants us, because we are saved and our entrance into heaven is assured by our Saviour, to serve others and bring with us to heaven just as many as possible who have accepted this same Lord Jesus as their Saviour because of our testimony. But we are to bring them, not in order that we may be saved but because we have been saved.

Golden Rule Dinners

God's rule is the Golden Rule. He made it, he runs the universe by it, he wants us to live by it. "For this is the law and the prophets," said our Lord when he first uttered the Golden Rule. An impressive demonstration was given in Geneva a few weeks ago (where the League of Nations has been threshing out world problems) by the holding of the first International Golden Rule Dinner. Attended by representatives of more than a score of nations, presided over by M. Paul Hymans, President of the Council of the League of Nations, and served in the palatial banquet room of pre-war days, it was partaken of by world statesmen and diplomats, and the menu was exactly that which is provided from charity funds for the war orphans of the Near East. The speeches and program were intended to be preparatory to the organization of a general and as nearly as practicable a universal observance of international Golden Rule Sunday on December 7 of this year. "The immediate bene-

ficiaries are the exiled, practically denationalized orphans of the Near East — victims of the late World War and in a peculiar sense international wards — who suffer or perish if the Golden Rule fails." These national and international Golden Rule demonstrations are to be welcomed heartily; they look in the right direction. And if the people of the world, regardless of their religious faith, are ready to co-operate in giving physical food to those who might go down to physical death without this help, how much more should Christians live the Golden Rule by giving the Bread of Life to those who, without it, will go down into everlasting death.

What Two Judges Said

America is sick with immorality and crime, but there is a remedy. The New York Herald-Tribune and the Philadelphia Record were recently commenting upon the startling statement of Judge Alfred J. Talley in welcoming a new member to the bench of the General Sessions Court in New York: "You have come on the bench of the greatest criminal court in the world at a time when this country is suffering under an indictment which proclaims it to be the most lawless on earth. You will find that the United States must plead guilty to that indictment." About this time a session of Superior Court was being held at Statesville, N. C., at which a brother aged sixty-five and a sister aged seventy were litigating over five acres of land not worth much more than one hundred dollars. Judge Stack called the aged litigants before him, urged compromise between "kinspeople so near the grave," and added, "What you need is a genuine, old-time revival of religion in your neighborhood. Go and get somebody to hold a revival in your community." The North Carolina judge's remedy is just as good a remedy for the New York judge's diagnosis of national illness as for the land lawsuit for which he proposed it. Are you praying with the Great Commission Prayer League for this sort of revival all over our land?

The Father's House

In my Father's house are many mansions (John 14: 2)

OUR Lord gives us much beautiful teaching about the Father's House. Note his first thought here, namely that —

THE FATHER'S HOUSE IS THE CURE FOR THE TROUBLED HEART

Let not your heart be troubled . . . in my Father's house are many mansions (John 14: 2).

A fierce storm was sweeping the Great Lakes. A steam tug towing a barge began to founder. The captain and his mates took to a small boat. All night long they tossed to and fro, every instant in jeopardy of their lives. In the morning they were rescued by a passing ship. The captain afterward testified that all the long night as they were beaten and tossed by the tempest there was one thing which nerved their arms and kept their hearts from sinking in despair. It was this: shining through the darkness and the storm they saw the lights of home.

We are sailing on a stormy sea. Often our frail boat is tossed and beaten with the tempest. Sometimes the gales seem too fierce for us to weather, and we are sorely tempted to give way to the troubled heart that so easily besets us in such an hour. But the Captain of our salvation knows the sore and frequent temptation to be troubled in heart. His remedy is simple. Let not your heart be troubled. Think about the Father's House! Think of its peace, its joy; its glory; its reunions and fellowship; its sureness; its

eternality; and as you think the troubled heart will vanish. You will be like the tempest-tossed sea captain. You see the lights of home.

THE FATHER'S HOUSE IS WHERE THE FATHER IS
I go to my Father (John 16: 10).

A devoted missionary was called to see a dying Brahmin. He began to tell him of Jesus Christ; of the glory-land beyond; of the blessedness of those who believed in the Son of God as their Saviour. Suddenly the Brahmin broke in upon him with the words — "What do you know about the future! What do you know of heaven? How do you know what is there beyond the skies?"

Without a word the missionary walked across the room, laid his hand upon the door-knob and flung the door wide open. Into the room through the doorway leaped his dog, who had been lying in the darkness outside awaiting his master. "Do you see that dog?" asked the missionary. "All the time I have been here he has been lying outside in the darkness and storm. He did not know what was in this room. He did not know the surroundings nor what sort of a place this was behind the door which shut him out. But one thing even his dog instinct did know. And that was that beyond that door was the master whom he loved, and that all he needed was to be inside where his master was, in the light and the warmth instead of the cold and gloom without. Just so, Brahmin, I may not know much about heaven. But one thing I do know. And that is that my blessed Lord and Master is there; that he says, 'Where I am, there shall ye be also'; and that is enough for me."

Heaven is a place. The Word of God is too clear to leave any doubt as to that. Why then did Christ in answering Thomas' question as to whether he was going suddenly change his phrasing from "The Father's House," in the second verse, to "No man cometh unto

This rich study of the teaching of God's Word about "The Father's House" is by the well-known devotional writer, James H. McConkey. It will soon be published in tract form, and will be a valuable addition to his other booklets and leaflets among which are "The Three-Fold Secret of the Holy Spirit," "Prayer," "The Surrendered Life," "The Book of Revelation," and "The God Planned Life." Any of these, including this new message, may be had without cost by addressing the Silver Publishing Company, 1013 Bessemer Building, Pittsburgh. The work is supported entirely by free will offerings.

the Father but by me," in the sixth? Why, when showing Thomas the way to heaven did he point him the way to the Father? Clearly because to our Lord Jesus the great thought of the Father's House is that it is where the Father is. Beyond our dreams are its splendor and glory, yet all of it but reflects the glory of the Father who is "all and in all."

THE FATHER'S HOUSE IS THE BELIEVER'S HOMELAND

I had dropped in upon an old friend of my boyhood days. She was one of God's own saints. Rich in experience, she was ripe for the coming glory. She had gone so far in life's pilgrimage that her mind was slightly beclouded, and her memory affected. As I rose to go home she arose also and said, "I want to go home." "But, mother," said her daughter, "you are home now." At that she looked a bit dazed. Then looking at me with a tender smile she said with a profound touch of pathos in her voice, "I want to go home before it gets dark."

I opened the door and started homeward. The twilight sky was still aglow with the vanishing glory of the sunset. Beyond it lay the glory of the Father's House. My soul was tingling with the spiritual message my dear friend's words had brought me. What an unspeakable blessing for God's children to reach home before it gets dark! Before the darkness of

broken body and failing health; of dimmed senses and clouded faculties; of physical suffering and infirmities; of vanished faces, voices, and fellowships—before all these come, how blessed it is to reach home before it gets dark.

Sometimes we deplore the passing of those of God's own who die young. The young girl in the bloom of her sweet maidenhood; the lad in the flush of his strong youth,—how premature it seems, and what a grievous mistake. But is it not we who are mistaken in this? They have only reached home before it got dark. They have entered the Homeland; they have found "a place to stay"; they are "forever with the Lord"; they see his face and walk in the unending splendor of his glory. It is only because we look through tear-blinded eyes, "see through a glass darkly," and so fail to measure eternal values as God measures them, that we ever lament as premature the passing of the young into the Homeland. The Father's House is thronged with children. And we may be sure he made no mistake in taking them there. After all, when we enter into a Homeland whose time units are centuries and ages instead of seconds and minutes, then the mere human distinctions of age and years shall count as nought.

(To be concluded in the contributors' pages in next week's issue)



Fosdick Frankly Rejects the Faith

The newspapers of the English-speaking world promptly carried around the globe, last week, the announcement of Dr. Harry Emerson Fosdick's resignation as Associate Minister of the First Presbyterian Church of New York. Whether his church and the New York Presbytery will accept the resignation remains to be seen. Meantime Dr. Fosdick's letter, and the comments thereon of Professor J. Gresham Machen, of Princeton Theological Seminary, and Dr. Clarence Edward Macartney, Moderator of the (Northern) General Assembly, are worthy of thoughtful study by Christian people of all denominations. For the Fosdick case is typical of the situation in the entire professing Church of Christ on earth to-day, and of the irreconcilable conflict between belief and unbelief which has been going on since Satan's first attack upon mankind's faith in the Garden of Eden.

Dr. Fosdick's letter makes plain, as much of his earlier writing and preaching have done, his rejection of the Christian faith. He would not admit this, of course, and he is doubtless sincere in supposing that his denatured religion is Christianity. But it is not, as Drs. Machen and Macartney have conclusively shown. His denial of the Deity of Christ was set forth on the editorial page of last week's issue of The Sunday School Times. His resignation is in reply to the decision of the General Assembly, last May, that Dr. Fosdick must either accept the doctrinal standards of the Presbyterian Church as contained in its Confession of Faith or sever his relationship with the New York church as one of its pastors.

Dr. Fosdick now replies:

The proposal of the General Assembly calls for a definite creedal subscription, a solemn assumption of theological vows in terms of the Westminster Confession.

In answer to this proposal, I must in all honesty set my long standing and assured conviction that creedal subscription to ancient confessions of faith is a practise dangerous to the welfare of the church and to the integrity of the individual conscience.

Although Dr. Fosdick does not here say so, it is well known that he counts the "ancient confessions of faith" that are found in the New Testament Scriptures also untrustworthy, and "dangerous to the welfare of the church and to the integrity of the individual conscience," for he has repeatedly set his own judgment above that of the inspired New Testament writers as to matters of both doctrine and history. His statement continues:

There have been two historic attitudes toward creedal subscription among evangelical Christians. Some have welcomed it, have founded their churches upon acceptance of definite formulations of faith, and then with the passage of time and the coming of new ways of thinking have sought liberty from the literal meanings of their confessions by emendation and interpretation.

Others equally evangelical have felt this practise is perilous to honesty and hampering to the free leadership of the Spirit. They have distrusted the ethics and feared the effect of subscription to ancient forms of statement, involving successive reinterpretations of the meaning attached to the words. They have refused to require this in their churches and, as individuals, they have not submitted to it. To this second way of thinking I unreservedly belong.

Dr. Fosdick here frankly places himself among the liberals of all ages, who, deceiving themselves into supposing that they have "new ways of thinking" and "liberty" have gone back to the old bondage of the lie and the Father of lies that deny and reject the truth of the Word of God. The antiquity of every

central position held by Dr. Fosdick and to-day's other Modernists has been conclusively shown by those familiar with church history.

Dr. Fosdick continues:

There are many creedal statements—such as the Augsburg Confession, the Westminster Confession, the Thirty-Nine Articles—which express in the mental formulas of the generations when they were written abiding Christian experiences and convictions. I honor all of them; they represent memorable achievements in the development of Christian thought. But for me to make a creedal subscription in terms of any one of them would be a violation of conscience.

In theology I hold the opinions which hundreds of Presbyterian ministers hold. I am an evangelical Christian. So many men of my position have been cordially welcomed into the Presbyterian ministry as holding the substance of doctrine for which the Church stands that I have no reason to suppose that the Presbytery of New York would fail to receive me.

Here, unfortunately, Dr. Fosdick speaks the truth. It is a sad fact that many ministers of the Presbyterian as of practically all other evangelical denominations to-day hold his unbelieving positions. The large majority of members of the New York Presbytery have repeatedly shown that they do. His letter says further:

But after two years of vehement personal attack from a powerful section of the Presbyterian Church, I face now an official proposal which calls on me either to make a theological subscription or else leave an influential pulpit. Any subscription made under such circumstances would be generally and, I think, truly interpreted as moral surrender. I am entirely willing that my theology should be questioned; I am entirely unwilling to give any occasion for the questioning of my ethics.

Here again Dr. Fosdick speaks truly. If he honestly accepted the great Westminster Confession of Faith, true as it is to the Word of God and the historic Christian Church, he would have to make a complete surrender of his consistently unbelieving convictions. And to profess dishonestly that he held the New Testament faith would be most unethical.

The remainder of his letter attempts to make a denominational issue of the case, which of course it has never been. No well informed person supposes that the General Assembly's invitation to Dr. Fosdick to sign the Westminster Confession of Faith was offered because there was any desire to make a Presbyterian of a Baptist. If Dr. Fosdick had been preaching New Testament doctrine, the fact that he is a Baptist would have troubled no one.

Great thanksgiving is going up from multitudes of God's people that this distressing incident is now apparently near its conclusion, and in a way which is a real triumph of righteousness and truth.

Professor Machen of Princeton writes as follows:

Dr. Fosdick's letter, like all of his utterances, is the expression of a thoroughgoing skepticism, which is a direct opposite of the Christian religion. It is not merely that he rejects the system of doctrine contained in the Westminster Confession, and in the Bible, but that he rejects all doctrine. All doctrine—including no doubt even the belief in a personal God, creator and ruler of the world—is according to Dr. Fosdick merely the necessarily changing expression of Christian experience; it is useful, but it can never possibly be objectively and permanently true. Skepticism could hardly be more complete.

But the letter is valuable in pointing out that "hundreds of Presbyterian ministers" hold the same views as Dr. Fosdick holds, and in implying that these ministers, with their reinterpretation of the Confession (which really amounts to complete reversal of its meaning),

are in a thoroughly anomalous situation from which they too ought to withdraw.

The truth is that two mutually exclusive religions are struggling for the control of the Presbyterian Church. One is Christianity, with its appeal to facts; the other is the naturalistic or agnostic Modernism which is represented by Dr. Fosdick and by hundreds of ministers in the Presbyterian Church. The separation between the two is demanded not only by the interests of the Christian faith, but by simple honesty.

The protest of the Church at large against Dr. Fosdick's continuance in the First Presbyterian Church of New York was only one step in the direction of such honesty. But it is to be hoped that the contention will go vigorously on. It will be in the interests of liberty as much as in the interests of honesty. For it will result in a condition where every man will be led to stand on a platform where without mental reservations he can speak his full mind.

With this clear statement of trust goes Dr. Macartney's comment; and it is to be borne in mind that the Philadelphia pastor is one who, under God, took the lead in helping his entire denomination and the whole Church of Christ to see the insidious, death-dealing poison that was emanating from the New York pulpit. Dr. Macartney writes:

"The refusal of Dr. Fosdick to make application to the Presbytery of New York for a regular standing in the Presbyterian ministry was foreseen and predicted by most of those who have followed the history of this case for the past two years. It is difficult to see how any one who was familiar with the doctrinal position of Dr. Fosdick, as unmistakably defined in numerous deliverances, could have thought that he would take the solemn vows to which every Presbyterian minister must subscribe.

"It should be made clear that although the final action on this case, according to the decree of the General Assembly, was on the ground of polity, or irregularity in ecclesiastical relationship, the original protest which brought the matter to the attention of the Church was not upon the ground of polity and an anomalous ecclesiastical relationship, but upon the ground of doctrine. No protest would ever have been made against the special preacher standing in the pulpit of the First Church because he was a Baptist and not a Presbyterian. The protest was made on the ground that his teaching was not in harmony with the truth of the Gospel as defined by the Scriptures, interpreted by the Presbyterian Confession of Faith.

(Continued on page 624)

A Sunday-School Man Who Is Making History

SOME people call him the greatest Sunday-school man in the world.

A Sunday-school in the Northwest that had stood still for twenty years, sent for him. He spent four weeks with that school; in the five years immediately after that it went from an enrolment of 500 to over 3,000 and from an average attendance of about 300 to 1,500.

A Sunday-school in the Southwest, none other than that of the First Baptist Church of Fort Worth, Texas, which now has the largest actual attendance in the world, was built up by this man.

He is an organizer of genius; his system of records is remarkable; but best of all he

believes the whole Bible;

cares more about spiritual life than organization;

makes soul-winning the supreme service.

This man is Louis Entzminger, and now for the first time he is going to publish his own account of his methods of work, and tell others how they may do it.

Mr. Entzminger has chosen The Sunday School Times as the exclusive medium of publication for this entirely unique, surpassingly rich material. Pastors and superintendents of Sunday-schools small or large, in city and in country districts, will find it well worth their while to avail themselves of it.

The series will commence in an early issue and will continue from time to time during the remainder of this year, perhaps longer.

Have you friends,—pastors, Sunday-school teachers, and others,—who would be grateful to you for making sure that they secure these unusual and exclusive articles? A twenty-five-cent ten-weeks' "Get Acquainted" subscription to the Times, sent at once, will secure the first of the series and such others as may come during that period. Such subscriptions should specify that you wish them commenced with the Entzminger series, and be sent to The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa.

The Problem Named Susan

And how she came into the Philathea Class to stay

By Florence Crannell Means

IT WAS one of those golden autumn Sundays that empty folk out of their houses into the street: little boys with moist hair and starched collars; little girls with ruffles swirling above slim knees; older girls, with shining hair and trim little hats and slender, flawless shoes; other girls, with exaggerated bobs of hair over their ears, their thin shoes shapeless but newly blackened. All paid tribute after their kind to the perfection of blue sky and golden leaf.

"Come, Sue!" said one of them, "let's turn off here. It'll be swell at the park, a day like this. Lots of the girls'll be there. The fellows, too."

"Where d'you s'pose those girls are going?" interrupted Sue, with a flip of her little thumb at the group before them. "They're turning in at that church across the corner. Say, girls! I'm going to church myself!" she announced with sudden decision. "Dare you to come along!"

"Should we, Minnie?"

"Well, I'll say not!" jibed Minnie. "Nothin' doin' in church!"

Sue was already hurrying across the street. She wasn't really eager to have them as companions,—not in church. They were jolly at the factory, the picture show, the park; but she had a feeling that even their gum was too noisy for church. She sidetracked her own as she went in, and her attentions to it afterward were as discreet as possible.

The girls had disappeared when she pushed open the swinging doors, and she stood uncertain, debating whether she should hurry out again and overtake her companions. The church itself was pleasant, with the flowers about its chancel, and the jewel-like rays of light through its great windows; but it was the girls that had attracted Sue,—the girls with the something different about them. She wanted to see that something at closer range.

And as she debated, another of the "different" girls came in the door and paused at her side.

"Would you—wouldn't you like to come into our class this morning?" asked the girl, hesitantly.

"Sure!" Sue responded heartily.

"My name is Ruth Jackson," went on the other, leading the way through the auditorium.

"And mine's Miss White," Sue responded affably.

In the classroom Sue looked around eagerly for the girls she had followed. She found them, and a dozen others with the same fine look. She liked the soft shine of their hair and the smooth glow of their skin. Their clothing was pretty plain, she thought, "but they had a lot of style," after all.

AND their room fitted them. Her busy eyes scanned it from ceiling to floor. Dotted white curtains blew airily in from the windows; rag rugs of gray and rose and white were on the floors; against a background of soft gray paper, a blue pennant stretched from wall to wall. Sue's brows knitted over the queer word wrought in queer letters upon it. Baffled, her eyes passed on to a picture that hung high above pennant and all. The picture was familiar ground. She had a little print of it herself, among the movie stars that shone in her room. The movie stars had shifted many a time, but somehow that little print stayed: the grave, tender strength of that boy face with its back-tossed hair, had kept it there. It seemed an old friend welcoming her to this new place.

She heard very little of the lesson the teacher was giving, but she liked her soft, clear voice, and the voices of the girls. And because she liked it all, her assent was eager when they asked her to come again.

"We are going to have a class meeting at my house, Friday night," said one, "and we'd be glad to have you come. I am Gertrude Walker."

"I'd be pleased to," Sue answered quickly. "And my name's Sue White."

There was something doing, after all!

That class meeting was a new experience for her. She sat silent through the business meeting, her attention held by their discussion. There was a boys' class in the Sunday-school, it seemed, of about the same age as their own. These boys had just completed a long oak table for the girls' classroom, in exchange for curtains and pennants the girls were making for theirs. And in celebration of the new furnishings, they were to hold a joint Hallowe'en party.

"But we'll have to give a whole evening to the planning of that," said the young president, "so I'd like to have you all come to my house a week from to-night. And do bring a pocketful of ideas!"

The business session over, there was business still to be done. Needles and thread, thimbles, and basted curtains were ready, and the girls took turns hemming and telling stories that swept the room with laughter. Sue's nimble tongue was silent when her time came to tell a tale; but her fingers flew with the best, and she took care that her stitches should be fine as the finest.

And when the last curtain was folded triumphantly away, Gertrude and Anne and Elizabeth brought napkins, and dainty plates of sandwiches and wafers and salad, and cups of chocolate. Grouped about the piano, then, they sang a good-night song or two, and the evening was over.

And Sue had liked it all! And so it happened that when Friday night rolled round, again she was hurrying to clear away her supper in her little light-house-keeping room, and make ready for the evening. It was a more than usually careful preparation. If the ear-bobs were as large as ever, the hair had at any rate received more brush-strokes than its wont. Shoe-heels were more assiduously blackened; and finger tips were soapy and violently scrubbed, for Sue had been somewhat doubtful of her fingers when she took the snowy curtain from her hostess' hands the week before. She was frowning at her waistline in the glass, when there came a tap at the door.

"WHERE you fixin' to go t'night, honey?" her landlady asked.

"I don't know's it matters to you," Sue said pertly, inserting a final pin.

"Y'ain't goin' t' run with that Minnie Irving and her bunch again?" persisted the landlady. "Honest, it's a tough gang, dearie. I'd keep kinda clear of 'em if I was you."

"Oh, can the chatter!" Sue flung back airily. And then she paused in a new and sudden shame. She had not failed to notice the courtesy those "different" girls had showed their teacher and Gertrude's mother. To be sure, Mrs. O'Malley was—only Mrs. O'Malley. But she was an older woman. And as Sue studied her heavy red face in the glass, she saw that it was puckered with genuine concern.

"No, I ain't going out with Min, if you've got to know," she said more gently. "I—I'm going to a meeting of that Sunday-school class."

"That's fine!" approved Mrs. O'Malley, her face clearing. "Wait just a minute, dearie. I'll lend you something pretty to doll up with." For with all Sue's pertness, there was that about her pointed little face and gray eyes, about her tilted nose and childish mouth, which had roused the mother in the coarse-fibered woman, and had made her watch the comings and goings of the homeless girl.

"There!" she cried, throwing a heavy string of bright beads over Sue's head. "That brings you out a bit."

"Thank you!" said Sue gratefully, and she waited till the door was closed again before she slipped the necklace off and hid it in her dresser drawer. "Those girls could maybe wear 'em and look right," she thought with a wise little nod, "but not me. Not with this waist. It's too much frosting and not enough cake!"

But there was still another watch set on her evening's activities. As she hurried out into the night, Min hailed her from a noisy group at the corner.

"Ain't givin' us th' go-by again, are y'?" C'm'on! 'S a swell show on at the Regal to-night. Joe, here's, standin' treat."

"I already got a date, Min," said Sue. "Some other time."

"I bet she's goin' t' church!" shrilled Min. "Say, kids! what y' know about that? Sue's goin' to a fashionable church! She's thrown us over fer a buncha swells!"

"They ain't swells!" Sue contended. "But even if they was, they sure do treat a person right."

"They'll treat y' right just so far," warned another of the group, "an' then they'll quit y' cold. You'll see!"

"Well, we'll see!" challenged Sue, as she hurried away. "They won't get two chances, whoever they are. They quit me, and I quit them. That's sure!"

IT WAS a little late when she reached the place of meeting, but the living-room into which she was ushered was empty.

"The girls must have run up to Anne's room for a minute," explained Anne's mother. "Just make yourself comfortable until they come down, my dear."

Sue sank into a great chair in the corner of the room and waited. Presently she heard them troop laughing down the stairs. They stopped in the next room, and she was about to join them, when Anne's words halted her.

"The new little girl didn't come to-night. I'm awfully glad."

Sue shivered and shrank back into the depths of the chair. They could not see her from the other room. Perhaps there would come a moment when she would dare creep out into the hall and get her cloak and hat and go. She would not trouble them again. Nor any other church, if church folk were like that.

"She certainly does present a problem," said another voice.

"Yes, a problem," Anne agreed, "Elizabeth and I have talked it over a lot, and we don't see but one answer to it ourselves. But we felt, too, that it was something the whole class ought to have its say about. Of course we haven't voted her in as a member yet."

"And here's this Hallowe'en party coming," Gertrude said soberly, "and you know we were going to invite the Murray twins. I'd counted a lot on that party for bringing them into our class. You know every one says our parties are just about perfect. And now—!"

"Just think of having the Murrays for members!" exclaimed another. "Why, we'd even get to have house parties in their mountain cottage. They have just everything, the Murrays."

"And I'd hoped it would mean so much to them!" sighed Elizabeth. "Mrs. Gordon's a wonderful teacher, a girl just can't be the same, after she's been with her a while. I wish she were here to help us decide as we ought to."

"But do you suppose Sue White really would drive the Murrays away?"

"As they are now, she would. They won't have anything to do with people they think common or ill-bred."

"And yet I suppose Sue White's as valuable a soul as Eda and Ida Murray," suggested Gertrude, thoughtfully.

"Looks as if it was Sue White's soul against two Murray souls and a family fortune!" observed a sturdy voice, and there was a murmur of laughter from the rest.

"REALLY, though," resumed Elizabeth, "it's a question we've got to face. It's queer we've never had to deal with it before, but of course our class organization is only a year old. The gist of it is that she is of one social class, and we are of another. And the question is whether social classes ought to make any difference in a Christian organization. I don't think we're snobbish, girls. I'd hate awfully to think so. If it were just that she was poor, there wouldn't be any question. It's the awfully thin waists with torn things underneath—"

"And the—oh, the messy hair!" interrupted another, "and the cheap rings."

"And the pins that show everywhere. And the gum," Elizabeth agreed, "I know it would be hard to manage things, sometimes. But the question is, what is this class for? 'Young women at work for young women'—that's what our watchword says. Which needs us most, the Murrays, or Sue? Shall we just drop little Sue White, and hold on to our own kind of people? She wouldn't be hard to drop. She's a sensitive kind, under all that flippancy of hers. Or shall we hold on to her—if we can—and let the Murrays come or not; invite them all, you know, as heartily as we know how, and then let things take their course?"

There was a moment's silence.

"I—I really think we ought to pray about this!" Anne said huskily. "Will you all pray, too? Dear Father, we are not wise, and we are not sure we know what is best to do. Please help us."

"Our loving Father, guide us, we pray thee. And guide little Sue White, too."

So they prayed, five of them, or six.

"I move," said Elizabeth, triumphantly, "that we hold on to Sue White—if we can."

"And I second the motion."

And when the vote was taken, there was no dissenting voice.

"I'm glad we decided that way!" some one cried, "Do you know, I like that girl, even if she does chew gum!"

"She has a fine face. Her eyes are so sweet and steady."

"She's clever, too. Just the little things she's said have showed that. She could make almost anything of herself."

As they talked, they were coming into the living-room, and suddenly they became aware of the little figure huddled in the armchair. They stood and stared at her in hopeless consternation, and she stared back at them as steadily as she could, over her wet little handkerchief.

"Eavesdroppers n-never h-hear any g-g-g—," she quavered, with the ghost of a drowned smile; and then she gave it up, and bobbed her head down upon her knees. On the instant, Anne was beside her, and had gathered her up against her breast.

"Oh, my dear!" she wailed, "can you ever forgive us?"

"Forgive you?" Sue had found her brave voice again. "I can't see where there's much to forgive. 'Course it don't make a fellow h-happy to h-hear some things. But my goodness! don't you s'pose I know it's true—about my gum and rings and things? But you sorta looked underneath that--and you cared what

became of me. And you prayed about me. I—I never've had a mother or any own folks—not anybody to tell me, or care—or pray. Oh, I'll just tell you, if you want to hold on to Sue White, you're going to get the chance!"

That's how Susan White came into the Philathea Class—two years ago, I guess. The class has never had a finer president.

DENVER, COL.

Girls' Problems of To-day

Discussed by Mother Ruth

Questions for answer, and other communications, may be addressed to Mother Ruth, The Sunday School Times, 1831 Walnut Street, Philadelphia. No names or addresses or identity will be published in The Sunday School Times; and if questions are too personal for an answer in these columns, Mother Ruth will be glad to reply individually if possible, if return postage is enclosed.

Dear Mother Ruth: I am too old to be counted as one of your "girls," but I want you to pray for me. I have considered myself a Christian for years, have long been a Christian worker, but there has come to me a conviction of powerlessness in prayer and service, and a sense of deep need, that makes me doubt if I have ever been really born again.

I have many relatives and friends for whose salvation I have prayed earnestly, but I am not prevailing for them and no answer comes, and that fact, that I am not reaping the fruits of "abiding" (John 15:7), has led me to fear that I am not fully saved myself, or at least not fully surrendered.

I am not sending my name and address because hitherto when I have asked people to pray for me, they have sent me advice and literature instead of praying for me. It is prayer I need; it is prayer I want. I have all the teaching and literature I want. I have read The Sunday School Times for years, and all the Victorious Life literature; indeed I think I read too much about it all.

Please do not misunderstand me or think me rude, but please do not pray that I may have what you think I need, but please pray that I may have what He sees I need. Oh, I do want him to choose just what he will do for me in response to your prayer, as that prayer releases his power in my soul.

Do you really believe that promise in Matthew 18:19? If you do, will you ask some one else you can trust to pray with you for me? Of course I shall pray, but it is just because my prayer is not prevailing for myself or others, that I want to make sure that some are praying whose prayer does prevail.

I am so sure that God wants to use me, but I am not well, and it may be that he does not intend me to work for him on earth very long, but either way, I want him fully to possess my soul, not just by "fits and starts," as in the past, but that I may have his grace of continuance. Most gratefully yours.—A PENNSYLVANIA WOMAN.

MY DEAR PENNSYLVANIAN, I know you don't want to be preached to, nor have any talking about your need, but by your letter I see you want to direct the whole course of your thinking. Now I would not be a true mother or sister if I did not "reason" with you when God leads me to do it, would I?

You must take your hands off, and let God work in his own way. He knows you better than you know yourself, and is answering your prayers by refusing to be bound by your limitations of time, just as much as if he granted your petitions when you tell him to. "Prevailing" prayer is not having our prayers answered in our own way. What you need most is a good dose of faith and trust!

As we look upon the leaves on the trees in the spring we see first the tiny buds almost too small to be seen. Then in a week or two they are large and full, and this development has all come about gradually. So in your life, God is a great teacher, and full of patience, and you must learn of him, and remember you can't hurry God. You must wait on him and for him. It is ours to ask, and his to answer. In his own time.

Don't you push any message away that comes to you. In that piece of literature may be the very lesson that God wants you to have. Stop directing your life and telling God and his messengers how you want to be treated. Let God do the directing. In humility and in meekness bow before him, and tell him you will work on without seeing the increase, and pray on without the fulness that he seems to keep from your realization, but as the leaf, you will let the development come as he wants it to come, you will not direct your Lord.

I am praying for you, but not as you direct. I believe in the Holy Spirit directing all—let me emphasize that—all prayer! Then God can honor it. Who am I that I should bow before him and follow your directing of my prayer? No, no, my dear, let the Holy Spirit direct, he knows how! Don't you see? He is a great teacher and leader!

Do I believe Matthew 18:19? Indeed I do, and, my dear, I have gone through the greatest kind of disappointments in learning that he does not answer according to the human mind and wisdom, but according to his own wisdom and his own greatness.

God is no respecter of persons, and the Devil is trying to make you doubt God, and fasten the results on you! It is the adversary, and you want to let him know you will not let him so make you stumble. The Lord God says, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled!" Do you believe that? Wait for him!

The "steps" are ordered of God, and, too, one has said the "stops," so take your position that if God wants you to have a "stop" you will rejoice in him, and enjoy the stop! Instead of "so much about it all" commune with God, and rest in him, knowing the increase comes from him, and it is by "his Spirit." And be willing to have it come any way God chooses to send it, and be not disturbed, he will make it plain. We are praying the way God directs us to pray, and he does hear and does answer; Will you let me know how the Lord leads you? Please do.

Fosdick Frankly Rejects the Faith

(Continued from page 622)

"Dr. Fosdick's adherence to the non-creedal and independent church relationship was well known and, leaving doctrinal matters aside, it was to be expected that he would not now turn around and take the most carefully defined creed in existence.

"Dr. Fosdick . . . very frankly states his disregard for creeds, and this statement will doubtless be greeted with a loud 'Amen' from not a few within and without the churches. But the Presbyterian Church stands upon a creedal foundation. It believes that there is definite and objective Christian fact and truth; that these facts do not change with every new age, and that it is possible to state such facts and truths with clear and unmistakable definition. To say that you cannot state objective Christian truth is to surrender the whole platform of revealed Christianity and reduce the Gospel to the views and vagaries of individuals. Our glorious hope in 'One Lord, one faith, one baptism' has faded into the light of common day.

"Dr. Fosdick asseverates that hundreds of Presbyterian ministers hold his theological views. Whether there are that many or not, I cannot say. But I feel that Dr. Fosdick has done a real service to the Presbyterian Church in making this statement, for it may serve to awaken the Presbyterian Church to its peril. The General Assembly of 1923 declared that his teaching and preaching were not in conformity with the Standards of the Church. If so, then this is equally true of those ministers in regular Presbyterian orders who share his views, and it is just as well that the Church should look the facts in the face.

"The Presbyterian Church has always been a witnessing Church, and in spite of those ministers within

its fold who share Dr. Fosdick's views, it must continue to be such, or else consent to conditions of doubt which would dissolve not only the Presbyterian Church but in time the foundations of evangelical Christianity.

"The withdrawal of Dr. Fosdick from the pulpit of the First Church of New York is only an incident in the great struggle which the Presbyterian Church and other evangelical churches have been making to reaffirm their faith in the Scriptures and in Jesus Christ 'the same yesterday, to-day, and forever.' This incident settles nothing, except that those who protested against Dr. Fosdick preaching in a Presbyterian pulpit had reason for so doing.

"Aroused and earnest men in the Presbyterian and in all other Churches will continue to protest against utterances from Christian pulpits which they regard as derogatory to the Scriptures and to the Christ of the Scriptures. There are many who lamented and bemoaned what they have termed an 'unfortunate controversy.' But through it all God has undoubtedly carried forward his redeeming purposes. He has made the wrath of man to praise Him, for one result of the 'uproar,' as Dr. Fosdick terms the protest, has been that the great doctrines of redemption have been thrust to the foreground of human thought and meditation and discussion. It has taught the men of our day that Christianity is something more and something greater and grander than 'vision,' 'self mastery,' 'inspiration,' 'community service,' 'progressive revelation,' and kindred husks of the Modernistic theology, but is a religion of redemption from sin through the eternal sacrifice of Jesus Christ upon the Cross.

"The great protest of the Presbyterian Church against the preaching of this special preacher has greatly advanced the cause of real church unity. When I speak of church unity I do not mean the ramshackle unity of federation and boards and groups and ecclesiastical bodies, but the unity of faith and conviction. The assault upon the Scriptures and things precious to every true believer has brought evangelical men of all denominations closer and closer together, and from every quarter of the earth they are stretching forth hands of mutual trust and brotherhood. They know whom they have believed, and know too that when it comes to reliance upon the saving merits of the Lord of glory, the Crucified Son of God, there are no walls which separate Presbyterian from Baptist or Christians of any other Church. There is no Christian unity but that of faith in the Lord Jesus Christ. And there is but one Jesus Christ,—not a Christ who has suddenly been discovered by Modernist theologians in the twentieth century, or whose Gospel must now be so 'reinterpreted' as to make it mean something altogether different from what it meant to the first apostles, but the Christ of the ages, and in every age precious to believers. We have Christ in the Scriptures; and outside of that, silence, darkness, and despair."

Temperance Sunday in Your School

How your temperance program may be made an interesting and profitable feature

MOST Sunday-schools observe one Sunday in each Quarter of the year as Temperance Sunday. Whether or not your school observes the day, the class should have a temperance program of its own for that day.

One class in our town asked the members to prepare temperance posters to be posted up for that day. Special recognition was offered to the three best, to be judged by a committee selected from the main school. The posters mainly showed the effects of cigarettes and tobacco on the growth of a boy leading to gambling, cheating, loafing.

One boy prepared a little paper showing that in a large public school examined it was found that the boys who smoked averaged twenty percent lighter in weight than those who did not. The ones who had smoked longer showed greater degree of underweight than those who had smoked but a short time. The boys who smoked averaged thirty percent lower in their school work than those who did not, and those who smoked averaged twenty-five percent lower in athletics. Those who used tobacco had more illness, missed more school, and earned less in spare time than those who did not use the weed.

Among the boys who smoked or used tobacco in any form eighty percent more of them got into trouble and got into court than of those who did not use tobacco.

This paper impressed the boys in the class very deeply, for it showed that the boy who did not use tobacco stood a much better chance of succeeding in life than the boy who never used the weed.

The boys who made the posters then explained their idea where explanation seemed at all necessary.

Then the class stood and gave this exercise, which they called the temperance salute: "I give my body to God who made it, asking him to keep it pure and fit for his service" (Psa. 24:1; 1 Cor. 3:16).

"My body is a temple; to God it does belong. He bids me keep it for his use, he wants it pure and strong.

When wrongful pleasures tempt me, I'll bravely answer no!
And every day I'll watch and pray, 'Lord, keep me pure and strong.'"

This exercise had been hektographed on cards and given out to the members two weeks before to be thoroughly memorized for the occasion. A large copy of the verses, together with the first little pledge and the two Scripture verses, were nicely lettered on a big card to hang in the classroom as a permanent pledge. There was room at the bottom for the boys' names in two columns, and in this space every boy in the class wrote his name. When the card was hung the teacher offered a brief prayer that every boy present would always be able to keep this promise in the face of every temptation.—Jennie E. Stewart, Boulder, Col.

Celebrating a Victory

IN ONE Sunday-school temperance Sunday is not observed at any stated time, but is nevertheless an important event in the work of the school. Whenever a great temperance victory has been won in any part of the country it is the occasion of a special temperance program. Songs, speeches, and prayers make the day different. Sometimes the birthdays of some of the great temperance workers are used as a basis for a temperance program. Instead of taking up a "temperance collection," a birthday offering is asked for the one whose birthday is being honored. In this way the boys and girls, as well as older people, feel that they have a real part in this great warfare, and the school is a live factor in making the whole country dry. When a school observes the birthday of some temperance advocate, whether of the past or of the present, the members feel a real personal interest in the cause for which he stood.—Elizabeth Williams Sudlow, Rock Island, Ill.

From Mexican Cutthroat to Praying Evangelist

And other evidences of God's working in mission lands as seen from
The Sunday School Times Missionary Watch Tower

By Ernest Gordon

THIS conversion of a Mexican criminal is narrated in the World's Call. A certain Salvador, cutthroat and thief, languished in a Mexican prison, full of hatred against society and everything decent. So thoroughly was he a child of the devil that he was actually made captain of a band organized in the prison to repress and exterminate everything that might suggest virtue or goodness. Two years ago permission was granted evangelical workers in the city to preach in the state penitentiary, and Salvador was among the first to come under conviction. At this time he had reached the end of his rope, was an addict to the *mariguana* weed (which like Indian hemp sets its victims crazy) and was shunned by all of his fellow-prisoners. But Christ reached down his hand and saved him. His nights as well as days began to be spent in Bible study and prayer. He soon acquired a remarkable mastery of the Scriptures and started to preach to the jailbirds about him. When his sentence was served he became a preacher of convicting power in military hospitals, prisons, and elsewhere. He spends hours each day wrestling with God for lost souls, and this is the secret of his ministry.

"One night," says the narrator, "Salvador came to me and asked for the key of the church. He said he wanted to pray. I saw that he was unusually burdened. The church was opened for him. About 2.30 in the morning I was awakened by a strange noise. It was Salvador still praying and pleading. It went through me like fire. Shame brought me, too, to my knees."

Salvador and his wife, a trained Christian worker, are now evangelizing the Indians of the Wazteca mountains, Mexico.

The "Oregon" is the mission steamer of the Disciples' mission on the Congo. Mr. Ross, who is in charge, was steaming with her on the upper river seven hundred miles above Bolenge when he noticed, close to the village the ship was approaching, a splendid group of natives with powerful bodies glistening in the sun, standing with paddles ready to push off from shore. Just as the ship came opposite them a boy on board the Oregon fell into the water. There was a rush of deckhands, the engines were reversed, a boat was launched, and after infinite effort the boy was dragged out of the river just as he was going down the last time.

But what were the black Titans in the canoe doing? They had deliberately stepped out of their canoe and were watching the boy drown.

Why?
Because, as Mr. Ross learned afterward, the government had prohibited the cannibal natives of this region from killing human beings for their flesh and they saw in the drowning boy an unlooked for opportunity for satisfying their unnatural craving. They hoped to find a little later the floating and bloated body.

Two months later the Oregon was putting in to the mission station Lotumbe. The vessel had been given a sweeping curve to reach the beach and the effect of the maneuver was to throw one of the seamen off from a pile of lumber on the deck into the river. Again there was a cry of "Man overboard," and this time it was heard by Christian villagers. Answering shouts came, lights moved about, and presently five canoes shot out into the darkness.

"Mark Njaji, the native pastor of the Bolenge church, led them all, racing in the blackness of the African night to save they knew not whom,— a human life in danger. There," says Mr. Ross, "you have the contrast."

The Honan Messenger prints a charming story from Miss Margaret Brown. She was sitting one chill Sunday morning beside an old Chinese servant in church. There were a number of girls from a mission school in front of them. One of these had but one garment, thin, old, and rather untidy. Suddenly the missionary saw that the old woman was twisting and bending and unbuttoning. By various contortions not too obvious she succeeded in extricating right there in church-time an undergarment which she passed quietly to the slightly clothed girl in front, whispering, "Put it on."

Turning to me she said, "She must be very cold with only that thin garment on."

The garment was white and very clean, but at this season white garments must never be worn on the outside, so the child went through some antics and soon the garment was on—underneath.

Miss Brown thought that the girl was probably a poor relative who was receiving help in this practical and unpretentious way. Not so. "On leaving church I heard her ask the child where she lived. She named her home-village and added, 'Shall I take it off now and return it?' 'Oh, no,' came the quick answer, 'I gave it to you.'"

There is no question that the old woman knew very

well the words, "I was a stranger, and ye took me in; naked, and ye clothed me." The Bible in the World relates another incident from Korea which might well serve as a pendant to this from China. A Korean convert had learned the whole of the Sermon on the Mount by heart and then tramped a hundred miles to recite it to his pastor. When he had finished he was told that the next thing was to put it into practise. "But that is how I was able to memorize it," came the reply. "I tried repeatedly and unavailingly. Then I conceived the idea of learning a verse and immediately practising it on a heathen neighbor. With this system I soon mastered it."

The Real Knowledge.—It is a human failing to over-emphasize mere knowledge in the spiritual life, for after all there is regeneration (as among these blacks) where knowledge lags far behind. Mr. Hubbard in the Pao-ting-fu Watchman describes the examination of an aged Chinese countrywoman for church membership. It took place in a dingy farm kitchen in the presence of two deacons.

"Who is Jesus?" the old woman was asked. "Jesus died for me." "How did he die?" "I don't know." "Who were Jesus' disciples?" "I don't remember. I can't read." "Do you know the names of any of the books of the Bible?" "When one can't read—" "Where did Jesus live?" No answer.

The deacons, seeing that the old woman was not making a strong impression, interposed: "This old lady is one of our most faithful Christians. She always comes to our meetings, though living three miles away, and gives when she can to all good causes. She used to have a terrible temper, but since she believed has become very kind-hearted and patient. Everybody knows about it."

The missionary resumes: "Who is God?" "God is our heavenly Grandfather." "Where is he?" "Wherever I go he is there." "Can you talk to him?"

Her face brightened. "Yes, I can." "When do you talk with him?" "Why, very often: when I am working in the fields, when I am making bread, when I feel sad I speak to him, and my heart is broadened."

Her tongue was loosed. She was now on familiar ground: "I talk to him whenever I want to. Some-

On the Missionary Firing Line

Two hundred and seven American Board missionaries are supported by individual churches in the United States. Besides this, eleven American colleges and twenty-seven individuals have their personal representatives abroad working under the Board.

A new Bible Institute has come into being in the Argentine at Azul, housed in a two-story building. Last year there were fourteen matriculated, this year twenty-six,—young Argentines and Italians, and more are pressing in. The training covers three years of systematic Bible study with practical Christian work in evangelizing and visiting.

Harperabad is the name of a new Christian settlement in the Province of Sindh in Western India. It occupies six thousand acres of land watered from the new gigantic barrage on the Indus (the most notable enterprise of the sort in the world), which sends seven great canals, each with more water than the Thames, over an area larger than Egypt. There are four villages in this settlement. Schools have been started and a central church is to be erected. Out of this seed-plot it is hoped that pastors and missionaries enough will come to evangelize all Sindh.

The Bible Church Missionary Society, a secession from the old society of Venn and Simeon, is starting work in four fields,—China, India, the Canadian Northwest, and South America, and its leaders express the hope that this action will prove to be a distinct increase in the sum total of missionary effort. Bishop Cassels and Mowll have heartily invited its aid in unevangelized parts of Western China. In South America the objective is Ceara, from which base the untouched millions of the Amazon Valley are to be approached. Money is in hand for this last venture.

And thou shalt write them upon the posts of thy house, and on thy gates. The old Jewish custom finds its modern parallel among the Christians of the island of Hainan. Mr. Stimson, a Presbyterian missionary, writes that Christian houses have a poster opposite the door as you enter, so that you cannot help but know the sort of a house you are in. There is a large demand among Christians for such posters, for they correspond to the incense pots and idols at the entrance of heathen homes. They constitute a formal announcement, "As for me and my house we will serve the Lord."

The Mission Press at Rangoon has installed two linotypes, setting Burmese and Karen script respectively. In this particular it leads all the printers of India, for none has ever adapted the modern composing machine to vernacular types. Its output of Scriptures in the year past has been 80,000 portions in Burmese, 2,725 entire Bibles in Sgaw Karen, 2,000 Pwo Karen New Testaments, 10,000 Gospels in Shan, 20,000 Old Testament portions in Talaing. The press also prints nearly a score of periodicals in five languages and issues 20,000 International Sunday School helps in three languages.

times I have more to say and talk longer. Sometimes I have only one or two thoughts, and talk shorter. Whatever I have in my heart I say."

"How do you feel when you talk to him?" "It makes me very peaceful and happy."

As the missionary read in the old woman's anxious face the question whether she might be baptized, the question came to him whether he had, with all his opportunities, as much real religion as she.

The Actor-Shoemaker.—He belonged to a Changsha theatrical company playing in Liling, and noticed somewhere a woman embroidering. Her silk threads she kept between the leaves of a Gospel of Matthew, which a colporteur sold her, and which she found useful in this and no other way. The actor asked for the book.

No, she needed it for her work. So he paid enough to provide another, and, taking it to his lodgings, read it. From the first he was convicted of sin, and his soul was filled with wonder. He began to pray, even praying at the theater before the beginning of the play. The other actors opposed him and ridiculed his book. He realized that he must leave, and, having been a shoemaker, opened a shop near the Liebenzell Mission in Changsha. There he was soundly converted, and for years made prayer and personal work the great business of his life, supporting himself all the while cobbling. Later he took charge of an outstation of the Liebenzell Mission, where he did a remarkable work until his death.

From the Sudan Pioneer Mission.—What a creative thing the Gospel is! I suppose there could hardly be conceived a mentally more unpromising material than the isolated tribesmen of the inner Sudan. "Until one has come in contact with African hill people one cannot even imagine how dull they can appear," writes one on the ground. The missionary is an intruder whom they both fear and suspect. One's every question draws a blank look, a lie, or a foolish answer. They refuse to sell food to hungry carriers. They have unpleasant habits, such as eating human flesh.

Yet a dozen years after the first approach a great change can be registered.

"Sit in the church at Langtang and look down the close ranks of worshippers. These people were as we have described, but now distrust has gone and their faces are open and animated. Most of them can read, and these have each a handful of books. One notes that the books are carefully wrapped in paper covers. All can sing, and do sing heartily. Listen to the address. In what does it differ from a sermon at home? These great doctrines of sin, repentance, atonement, salvation through Christ, man's duty toward God and toward man—are they understood? One can see from the faces that they are. If you still doubt, ask them, and you will get intelligent replies.

"If the preacher is a stranger to the Yergum tongue, watch the senior elders as they interpret. Listening to a strange tongue he turns it with facility into his own, bringing out most beautifully the true spirit of the thought, and so carefully observing the whole that if you wish he will give you your whole sermon complete after the service. Ten years ago he would not have dreamt that the Yergum tongue could serve as a vehicle for the statement of such a faith. The adaptation of the language to these new and holy thoughts is only a lesser marvel than the man's own conversion."

Again the conscience is awakened as well as the mind. When the members examine the candidates for membership they judge severely. "It is wonderful to see how sensitive to sin the newly awakened conscience is. The believers gather for prayer before sunrise and then disperse to the farms. In the afternoon school is conducted by the same farmers, and there are already schools in six villages each of which is run by a farmer-teacher volunteer. Already one of these has gone to settle at Kantara among the Burumawa, where he will both farm and preach. He is the first Yergum missionary."

A chain of missions across Africa was Krapf's pioneer dream seventy years ago, and it is now approaching fulfillment. At Mbogo in the far west of Togo and close upon the border of the Belgian Congo the Rev. Apolo Kivebulaya of the Church Missionary Society mission in Uganda is working heroically. He has already founded fifteen churches in the direction of the four hundred miles of dark forest which separate Mboga from the first station in the Congo Free State. *African is converting African, for no European has had anything to do with his mission.* "Of course much is elementary and crude," writes Bishop Gresford Jones, "but it is sound and genuine Christianity. What I saw in both school and church amazed me. The chief who formerly nearly killed Apolo when he accepted the Gospel now kneels with him at the communion."

NEW HAMPTON, N. H.

LESSON 5. NOV. 2. THE PRODIGAL SON—WORLD'S TEMPERANCE SUNDAY

International Uniform Lesson.—Luke 15: 11-24

Golden Text—I will arise and go to my father.—Luke 15: 18

The Lesson Applied

By W. Irving Carroll, D.D.

First

Each part of this threefold parable ("this" parable, v. 3) in the fifteenth chapter of Luke, sets forth in graphic manner the security of the believer; though he may become backslidden and out of fellowship, yet final restoration is certain!

Luke 15: 4, 5, "Sheep," not goats. "UNTIL he find it."

Luke 15: 8, Lost where? IN the "house." "UNTIL she find it!"

Luke 15: 11, Father and sons. Fellowship MAY be broken; relationship, never!

Second

The bad behavior of the son; its consequences; and his return to the father!

First, irksome of restraint, he turned liberty into license! (vs. 11-13.) "Wasted his substance in riotous living!" Genesis 3: 4-7, "Ye shall be as gods, knowing good AND EVIL!" Satan's suggestion that God was limiting their life and depriving them of something!

Second, the famine and the hunger and the husks; and a Jew feeding swine! (vs. 13-16.) All picture the sore distress of soul of the "backslider."

Third, the INSANITY of sin! (v. 17.) "When he came to himself!" He had been beside himself. Proverbs 8: 36, "He that sinneth against me, wrongeth his own soul."

Fourth, the CONVICTION of sin (v. 18). "I have sinned!" 1 John 1: 9, "If we confess our sins."

Fifth, the DECISION! (vs. 17, 18, 20.) "I will arise!" "And he arose and came to his father!" Psalm 119: 59, "I thought on my ways and TURNED my feet!"

Third

The forgiveness of the father.

First, the sight of the father's eye! (v. 20.) "A GREAT way off!" How far the telescope of love can see!

Second, the love of the father's heart! (v. 20.) "He RAN!" And then kisses, not kicks.

Third, the hospitality of the father's home (vs. 21-24.) "And they began to be merry." WHAT a welcome to the returned wanderer!

Romans 8: 31-35, Seven questions. Romans 8: 38, 39!

MARSHALL, TEX.

The Message of the Lesson

By W. W. Rugh

I. The Scripture To Be Read

HAVE you ever stepped into a City Rescue Mission and heard, perhaps for the tenth time, a message on the prodigal son? Did the question come to your mind, "Why did the speaker choose this threadbare theme?" But is this fifteenth chapter of Luke a story that grows old, a story that reveals the unchangeable love of our heavenly Father? Does a real love story grow old? Does the love of our heavenly Father grow old? Is it not as fresh, and warm, and tender to-day as ever? Has it lost its power to reach, warm, and melt cold, stony hearts that have been full of hatred toward our heavenly Father? Will there ever come a time when our heavenly Father will cease to love those for whom he gave his Son? Can he forget a child of his to whom he has given all in the gift of his Son? Will he cease to think about me as one whom he chose in Christ before the foundation of the world? Will he lose sight of me as one whom he has raised and seated with Christ in the heavenlies at his right hand? (Eph. 1: 3, 4; 2: 5, 6.) Does he love me just because I am good, when he tells me that there is none good? (Rom. 3: 10, 12.) Or does he love me because he is love? (1 John 4: 8.)

What is it that draws the sinner toward God? Is it a fear of God's wrath, or is it a knowledge of his love revealed in the gift of his Son? (John 3: 16.) What is it that restores a wandering child to fellowship with our Father? Is it the fear of the lake of fire, or is it the consciousness that our Father loves us, and wants us to come back? Will a child who knows our Father fear to return, if he has grieved him? Will he think of his Father as one who will punish him eternally for having grieved him, when our Lord has borne all the punishment of our sins in his own body on the tree? (1 Pet. 2: 24; 3: 18.) Does this lesson

Devotional Reading: Psalm 51: 1-8.
Reference Material: Matthew 18: 12-14; Luke 15: 1-10.
Primary Topic: The Story of a Father's Love.
Lesson Material: Luke 15: 11-24.
Memory Verse: I will arise and go to my father.—Luke 15: 18.
Junior Topic: The Parable of the Prodigal Son.
Lesson Material: Luke 15: 11-24.
Memory Verse: Luke 15: 18.
Intermediate and Senior Topic: The Prodigal's Wandering and Return.
Topic for Young People and Adults: Prodigals: Prevention and Rescue.

11 And he said, A certain man had two sons: 12 and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. 13 And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want. 15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: 19 I am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring the fatted calf, and kill it, and let us eat, and make merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

¹Gr. the. ²Many ancient authorities read have been filled. ³Gr. the pods of the carob tree. ⁴Gr. kissed him much. See ch. 7: 38, 45. ⁵Some ancient authorities add make me as one of thy hired servants. See ver. 19. ⁶Gr. bondservants.

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teach us that if we get out of fellowship with our Father, and we come back and confess our sins, that he will always remember our miserable failures, and will never treat us as his sons? Does our heavenly Father love us just because we are faithful, wise, and strong? Does he not love and care for weak, stumbling, falling children? Is there any partiality in his love? (Jas. 3: 17.) Can we understand his love, from what we know in the light of our human love? Do we look at ourselves as the peacock looks at his tail when it is spread, and think that the Lord loves us because we are such nice folks? Do we think that if we stop serving the Lord there will be no one else to serve him? Do our sinful hearts ever entertain a thought that our heavenly Father ought to do something very nice for us because of our goodness, which has not lasted three days?

II. The Graded Topics

1. *Intermediate and Senior: The Prodigal's Wandering and Return.* All that is needed to wander away from fellowship with our heavenly Father to-day is to attend church service on Sunday morning, and take a joy ride on Sunday afternoon in an automobile, going far enough away that we do not get back in time for the Sunday evening service. Then we wonder why we do not enjoy the conscious presence of the Lord as fully as we have known it in the past. Of course we did not think of doing anything wrong, and we could not see any harm in what we did, and indeed the weather was fine, the country was beautiful, and we thoroughly enjoyed the ride. We were hardly conscious that we did not enjoy His presence. But somewhere, we lost the touch of his joy and his peace, which passeth all understanding.

If we make the Lord's Day a day of pleasure, rather than a holy day, we miss altogether the blessing of God according to Isaiah 58: 11-14. It takes but a little thing, just one step, to get out of touch, and then to move farther away from the conscious presence of our Father. But none of God's children have ever wandered so far away that his love did not reach them and cause them to think of the One who gave them all that they are and have by grace. It is this knowledge and memory of God's never-changing love that brings the wandering one back to the bosom of the Father (Mal. 3: 6).

2. *Young People and Adults: The Prodigal's Prevention and Rescue.* The thing which prevented the prodigal's going farther away was that he became conscious of his need and came to himself in the recollection of his father's love. The emptiness of the world's pleasures is a means of preventing a wander-

ing child's going farther away from the Father. Sin may offer some pleasures to the physical senses and sensibilities, but they leave the soul unsatisfied. A church sociable, with all the modern frivolity and hilarity, unfits the participant, spiritually, mentally, and physically, for the next day's duties. A spiritual prayer-meeting, in which hearts are lifted into fellowship with God, and believers quickened spiritually, mentally, and physically, empowers the few who attend, for a very, very useful life in any honorable occupation to which they may be called. We do not believe that a Christian ought to be "a dry-as-dust old foggy," who can never smile, but we believe that a Christian ought to be the happiest person on earth, and that he will be this if living in touch with our blessed heavenly Father, our Lord and Saviour, in the power of the Holy Spirit.

III. The Golden Text

"I will arise and go to my father" (Luke 15: 18).

How longsuffering must be the will of our heavenly Father while he waits for us to say "I will!" How many times are our hearts out of touch with him, and perhaps with unkind thoughts toward him, have said, "I won't!" But he lovingly, tenderly, and longsufferingly waits until we say "I will." He just keeps on loving, and loving, and loving, until our stiff necks bend and we say "I will arise and go to my Father." His sovereign will is active in loving us with an un-failing love, from which nothing can separate us, and which softens the hardest hearts, and bends the stiffest necks. It was love that emptied heaven in the gift of God's only begotten Son, in order that we might be brought into the full enjoyment of the Father's love, even as he loves his Son (John 17: 23; Eph. 1: 6). What joy it gives our Father's heart for us to say "I will." If we would enjoy all that is in his heart for us we shall find it by putting our necks in a yoke with our Lord. The yoke is delight in his will (Matt. 11: 29, 30).

IV. Devotional Reading

Psalm 51: 1-8.

This Psalm is a penitent's cry for mercy to be shown according to the measure of God's love, and for God to do the cleansing of sin that has been committed, and is now confessed. It comes from a heart that is convicted that the sin has been against God, and God only. How hard it is to see that the wrongs or sins we commit against our fellowmen are against God. We even forget that folks that sin against us have sinned against him, because, if we are children of our heavenly Father, the One who feels the wrong done, infinitely more than we, is the One who has redeemed us, and who loves us more than he loves his own life. If we have learned to know our state by nature, that we were shapen in iniquity, and conceived in sin, children of wrath, we shall have a proper foundation from which to think of ourselves as God sees us. As sinners, the first step we had to take toward God was down. We had to acknowledge that we were sinners. But, oh, the joy of the sight of the sinner's Saviour, by whose precious blood our sins have been made whiter than snow, as white as wool! (Psa. 51: 6-8; Isa. 1: 18.)

PHILADELPHIA.

Questions for Teacher and Class

The method of providing these questions is an unusual one, and accounts for their variety, stimulus, and searching character. They are written by more than half a dozen members of The Sunday School Times staff,—Dean W. W. Rugh, Dr. Howard A. Banks, Dr. W. Irving Carroll, Professor Charles Calvert Ellis, Mrs. S. H. Askew, Wade C. Smith, and the Associate Editor of the Times, John W. Lane, Jr. Have you tried assigning some of the questions to different members of your class, and letting them see whether they can discover the answers as given in the following issue?

TO WHOM did Jesus speak the parables recorded in Luke 15, and what light does this throw on their significance?

- What three phases of the Father's search for his sinful children are brought out in these three parables?
- What suggests the Trinity in the three parables of Luke 15?
- Was our Lord's picture of the wandering boy "true to life" then?
- Where do we get our title for the parable of the prodigal son? Do you find it in our Lord's story? Or in any other Biblical passage?
- Who is the "leading citizen" in the "far country"?
- How does the tending of swine show the depths to which the prodigal had fallen?
- What evidence of true repentance and humility gave token of the prodigal's proper attitude toward the father?
- What is repentance unto life?

10. Of what Scriptural statement are verses 17 and 18 illustrative?
11. Why does sin appear so heinous to the repentant soul?
12. In what respects does the prodigal indicate to sinners a proper procedure?
13. Draw some contrasts between the citizen of the far country and the Father.
14. What is the most significant word in the two requests of the younger son to his father? Which request made the son and the father happier?
15. Why did the father command that a robe be put on his son?
16. Why did he command his servants to bring forth the best robe?
17. Why did the father command them to put a ring on his finger?
18. What is the difference between God's attitude toward sin and his attitude toward the sinner?
19. What do you think of that elder son? Is it possible that any of us are like him?
20. How does he disown his brother?
21. Why was his complaint about the merry-making so unjustified and uncalled for?
22. Why did Jesus not complete the second part of the third story, giving the final answer of the elder son?
23. What answer did the scribes and Pharisees finally make to that plea of the Father? Show from their actions rather than their words.
24. What is the greatest truth taught in the parable of the prodigal son?
25. What is the literary value of the story of the prodigal son?
26. What wise plan have some rich fathers adopted toward their sons?

Answers to Last Week's Questions

The answers to the lesson questions of the preceding week are now given on one of the later pages of this Lesson Department.

Getting Started in Class

By Howard A. Banks

MISERY is unending outside the Father's house; joy is unending when the Prodigal is back inside of it. Have you ever preached a sermon on "The Two Begans" in the Fifteenth of Luke? When the dear wandering boy had come to the end of his row in the Far Country, "he began to be in want" (v. 14). This dreadful beginning for prodigal sons will not end even at death, if there has been no repentance. The sinner will go down to eternal separation from God into the second death.

On the other hand, there is no cessation to the music and the singing in the Father's house over one sinner that repenteth. When the son was safely back home "they began to be merry" (v. 24). In His presence is fulness of joy—in his abiding presence in the earthly temple of the body now, and in the glory of his presence that makes the sun needless in the temple Above.

PHILADELPHIA.

From My Greek Testament

By Ernest Gordon

FATHER, give me the portion of goods that fall-eth to me. And he divided unto him his living (v. 12, A. V.). The Greek for "goods" is *ousia*, for "living," *bion*. These words have their significance for the interpretation of the parable. *Ousia* is literally existence, *bios*, life. How many prodigals in all lands and all centuries have wasted their years, dissipated their very life and existence, the best gift which the Father has given them. They have, as the word *dieskorpisen* (wasted) means, "winnowed" their lives in the world's winds, throwing away the wheat and carrying homeward nothing more substantial than the chaff. The very calf that was fattening had more sense.

His father saw him . . . and ran, and fell on his neck, and kissed him (v. 20). The original is striking,—*"running he fell."* His precipitousness was so great that one action merged into the other without the slightest interim. He kissed him repeatedly, *kataphilesen*. It is the word which Judas has blackened forever. He fell on his neck, *trachelon*. The same root is used in Hebrews 4:13, *trachelismena*, where the reference is made to the practise of placing a clog round the necks of condemned criminals to prevent them from hiding their faces from the public gaze as they went to execution. All things are naked and open unto the eyes of the Judge. There is a goodness of God and a severity.

And bring hither the fatted calf (v. 23). The word for "fatted" is *sitonon*, derived from *sitos*, wheat. Not merely the servants had enough and to spare; the very calf was eating grain while he was worrying down husks.

For this my son was dead, and is alive again (v. 24). Note the repetition in verse 32. This seemed to be a hymn or rhythmical formula which the music inside was accompanying.

NEW HAMPTON, N. H.

The Busy Men's Corner

By William H. Ridgway

"Character Counts."—He wasted his substance with riotous living (v. 13). And this text brings us right straight up to the subject of Character and the rich man's son, and the wanderlust, n'everything! No Sunday-school class ever gets through "the Prodigal Son lesson" in time. Speaking of character, here is a little story you may not have in your cartridge belt. Richard Cobden, the great English free-trader, once asked a concern from whom he was buying goods, "Why do you extend me over two hundred thousand dollars' worth of credit when you know I am not worth ten thousand dollars in my own right?" The reply came, "Mr. Cobden, we consider the moral risk more than the financial one. With us character counts." Cobden went back home and had a sign made with just two words on it, which he hung in his counting house, **CHARACTER COUNTS**. Mr. J. P. Morgan told the Congress that "Character and not collateral is the basis of making loans." When challenged by a Congressman he said, "I have within a week loaned a million dollars with no other security than the character of the borrower." Cobden and Morgan are seventy-five years apart. There you have one style that has not changed. When some young fellow thinks it is smart to "get out with the boys" and "fly his kite," he is simply "cutting his throat," so far as the future is concerned. Even his own "bunch" will discount him in the days to come should he happen to emerge into a business career. Note that word "emerge." It means "come up out of the slime." The American Magazine, as well as other printed stuff, has been exploiting "Get There" people in all lines of human activities. I am a voracious reader of the matter. I cannot remember a single case where the man came into his success via the Far Country route or from the hog pastures. My boy, do not let the devil fool you (Prov. 14:12; John 14:6; Rom. 6:21).

Stripping.—When he came to himself (v. 17). Some one in a facetious vein describes this young wastrel getting hard up and spouting (pawning) his coat, then his vest, then his shirt, then his B. V. D.'s.—then he came to himself. Yes, we laugh at the clever wheeze, yet after all it is only when a man beholds himself in all his nakedness that he really becomes sane. Many a man will tell you that it was only after misfortune had come and swept everything away that a worth while life had begun for him. It was then he was able to estimate things at their real value and adjust his life accordingly. It was then he was able to discover who were really his friends. It was when he had come to his real self and the clothes of riches and position and influence stripped from him that he found he had been surrounded by a lot of rotters and suckers and living in a fool's paradise. "Back Home and Broke," by George Ade, works this up in great shape. It was after Coal Oil Johnnie was "cleaned out" in New York that he returned to his Pennsylvania home and became a real citizen, dying the other day esteemed and honored by all his neighbors. The other day the men in the jails all over the land took a vote on the Eighteenth Amendment and the Volstead law. They voted overwhelmingly "Dry." Stripped of his liberty the prisoner came to himself and he could without prejudice size up the liquor question from both sides of the jail wall. You do not often find an atheist in the condemned cell awaiting the rope or chair (Psa. 27:10).

John Barleycorn's Friends.—My son was dead, and is alive again (v. 24). One day one of my pre-Sunday-school friends was talking about certain things in connection with a chap of the same name as myself. "That fellow you are talking about is dead," I told him. There was nothing sad about that, even for me or Dad or any one else, was there? Indeed it was a good thing all around. But there are fewer tragedies more moving than to see a father or mother both sitting by the home fires heart breaking over a loved one who is "dead" but not dead, only hog herding in the Far Country. There is just one country and we call it "God's Country" with pride, that has taken

Lesson Calendar

The complete list of International Uniform Lessons for the year may be had from The Sunday School Times Company, 1031 Walnut Street, Philadelphia, at 10 cents a copy, or \$1 a dozen.

1. October 5.—The Choice of the Twelve . . . Matthew 10: 1-8
 2. October 12.—The Sermon on the Mount . . . Matthew 5 to 7
 3. October 19.—The Parable of the Sower . . . Mark 4: 1-20
 4. October 26.—The Stilling of the Storm . . . Mark 4: 35-41
 5. November 2.—The Prodigal Son—World's Temperance Sunday . . . Luke 15: 11-24
 6. November 9.—The Feeding of the Five Thousand . . . John 6: 1-15
 7. November 16.—Peter's Confession . . . Matthew 16: 13-20
 8. November 23.—The Transfiguration . . . Luke 9: 28-36
 9. November 30.—The Good Samaritan . . . Luke 10: 25-37
 10. December 7.—The Man Born Blind . . . John 9: 1-41
 11. December 14.—The Raising of Lazarus . . . John 11: 1-44
 12. December 21.—The Conversion of Zacchaeus . . . Luke 19: 1-10
- Or,
Christmas Lesson—God's Gift to the World . . . John 1: 14-18; 3: 16-21
13. December 28.—Review: Central Period of Christ's Ministry

drastic measures to break up the training schools for hog herders—to save our youth from going "dead" to their loved ones. And would you have believed it, there are organizations enrolling men (and women, too) who have inherited great names and great fortunes (note "inherited") to annul the temperance legislation that saves the going "dead" of our boys and girls? It is not the working-man who is gunning for Brother Volstead, but mostly the Son of his Daddy. Neither is the man in the mill nor his employer who is trying to call old John Barleycorn back from McGinty's Rest in the bottom of the sea. They are mostly popper's boys and their lady friends of the Onyx-Mahogany. I live in a steel town continually and swing around the manufacturing circles all over the land, so I know what I am talking about. The real American people do not want booze in any shape, mild or strong. Old John is dead. It is only his ghost that walks with the brewers who killed him and the Idle Rich who are holding the wake over him! (Joel 1:5.)

COATESVILLE, PA.

This Week's Teaching Principle

By Charles Calvert Ellis, B.D., Ph.D.

Vice-President and Professor of Education at Juniata College

THE PRINCIPLE OF COMPARISON.—Train pupils to make comparisons and thus detect significant likenesses and differences.

THE different characters of the familiar lesson of to-day offer the opportunity for the use of comparison in a way that should be effective in bringing out the important facts as well as the implications of the story told by the Master Teacher. There is the noteworthy difference between the father and the citizen of the far country who sent the boy into the fields to feed swine. The father's regard for the boy, too, is in sharp contrast with the boy's evident indifference to the feeling of the father when he turned his back on the father's house. Note that he does not seem to have told his father that he intended to leave.

One of the outstanding contrasts of the lesson is in the description of the prodigal's sad state in the far country and his state when he returned to the father's house. Two contrasting states of mind led to these different conditions. His haughty pride and independence led him to the degradation of the far country; when he changed his mind, or repented, and was willing humbly to take the place of a servant in the house of the father rather than remain a virtual slave where he was, then all the love of the father could manifest itself toward him.

The story continues to the point where the love of the father comes into sad contrast with the mean spirit of the elder brother. It is possible also to put the two brothers in comparison especially in their relation to the father, and to carry the contrasting application into the actual relations of Pharisees and sinners to one another and to God. In the temperance application we shall doubtless look for similarities between the prodigal and the victim of liquor, and between the liquor dealer and the citizen of the far country.

HUNTINGDON, PA.

Prophecy in This Lesson

By Lewis Sperry Chafer

THE parable of the Prodigal Son has often been applied as the picture of the salvation of a Gentile sinner; but it should be borne in mind that the parable was suggested by the murmuring of Jewish scribes and Pharisees who were offended because of the reception which Christ gave to Jewish publicans and sinners, and in the parable we have these two elements represented by two sons—one a sinner, and one a Pharisee. The Prodigal was a son all the time as much as the self-righteous brother, and he returned, not by sacrificial blood, faith, and regeneration, but by confession, which is the way back into fellowship with God, as did the Jew, and as does the Christian.

The parable illustrates both the fact of a personal restoration of a Jew who has sinned (Psa. 23:3; 32:1-7; 51:1-19), and the final, long-predicted restoration of the whole house of Israel (Ezek. 34:11-31; 36:16-38; 37:21-28). This nation began under the exalted favor of God; they were as his own sons (Jer. 31:9). They turned from his fatherly care and went into the ways of sin and were far from fellowship (Rom. 11:20). They are yet to come to themselves, and in the time of their national repentance, so long foretold, they will be restored to fellowship and position with feasting and singing, and they will go out no more forever (Isa. 51:11).

This parable also beautifully illustrates the restoration of a believer who has sinned and who returns to God by confession; since what is true under one covenant is true under another. Lost blessings under any covenant of God are always restored in response to confession (1 John 1:9; 2 Cor. 7:8-11).

DALLAS, TEX.

From the Platform

By Philip E. Howard

A Prayer Before the Lesson.—Our Father, we thank thee that thou art ever more than ready to welcome the wanderer. Thy patient love reaches out across life's deserts and strange ways to the loved one who has been forgetting thee. Our Father, if there is one among us to-day who has wandered wilfully away from thee, may this be the hour of his decision to arise and return to thee. May nothing hinder that blessed return! We ask this in the name of our Lord Jesus. Amen.

After the Lesson.—Many a father to-day is waiting for his boy to come back,—come back from disobedience, from trying sin "just once," from unworthy companions, from having his fling. Boys, have you remembered that a father's heart is breakable? Yes, you knew

REPENTANT RETURNING RESTORED

mothers' hearts were like that, but have you thought that father didn't care so very much? Well, he does, and the Heavenly Father cares infinitely more. Have you made up your mind that home ways are too old-fashioned, that you'd like to get out where you can do as you please? Think this lesson through. Was the prodigal son any better because of his sins? No, and you wouldn't be, either. Have you pulled away even a little from God's loving hand? Are you a bit sick of what you have found? Arise, return, and a loving Father is waiting for you. Let us pray.

PHILADELPHIA.

Lesson Hymns and Psalms

"Yield not to temptation."
"Softly and tenderly."
"Lord, I'm coming home."
"Let Jesus come into your heart."
"Draw me nearer."
"There is a fountain."
"O happy day."
"I am coming home."

(Titles listed below, and numbers in parentheses, refer to the headings and numbers of songs in the metrical psalm book set to music, including also some other parts of Scripture, "Bible Songs No. 4," published by the United Presbyterian Board of Publication, Pittsburgh.)

"His Love is Like a Father's" (212: 1, 2). Psalm 103: 1-5, 8-14.
"Lead Me to the Rock" (126: 1-3). Psalm 61: 1-5.
"My Heart Renew" (117: 1-3). Psalm 51: 1-12.
"Hear His Voice" (188: 1-3). Psalm 95: 6-11.
"In Full Assurance" (147: 1-3). Psalm 69: 1-5, 14-16.

The Illustration Round-Table

ALL readers are invited to send illustrations for this department; one dollar is paid for each illustration accepted, and two dollars for the best one each week. But readers are urged not to send anything without first securing and reading carefully a leaflet explaining the conditions of this department. The full list of the lessons for the year, with this leaflet, will be sent for ten cents in stamps. Failure to note the conditions means that good illustrations are constantly having to be rejected by the editors, which might otherwise be available. Illustrations must reach The Sunday School Times three full months in advance of the date of the lesson.

Preference will be given to illustrations on that portion of the lesson text indicated in the lesson list after the word "Print."

Illustrations on other verses than the Golden Text are specially desired, though some on the Golden Text are also needed.

Independent?—The younger son . . . took his journey into a far country (v. 13). A Chinese farmer, after years of toil lived in fear of drought, though he had become the wealthiest man in his district. Well after well was sunk till finally he exclaimed, "At last I am independent of Heaven." So sure was he that he had those words carved over his gateway. Years later a passing missionary noticed the ruined gateway with its inscription, and the tumbledown house beyond. He was told the story how from the time the inscription appeared disaster had followed the man till the family was reduced to utmost poverty. The man himself became a miserable beggar and

as such passed away.—From the Presbyterian Record. Sent by J. B. James, Toronto, Can.

"On Restless Wing to Roam."—The younger son . . . took his journey into a far country (v. 13). A ship sailing from the Orient brought a large number of caged birds. At about mid-ocean one restless bird escaped from his cage, and in an ecstasy of delight swept through the air, away and away from his prison. But after many hours he appeared again, struggling toward the ship with panting wings, and panting and breathless settled upon the deck. He had from over the boundless deep sought the ship again, now no longer a prison, but his dear home. So with the restless human heart that breaks away from the restraints of religion. If not lost on the remorseless deep he comes back again with panting heart to church the home, and God the home. The church is not a prison. It gives the most perfect freedom in all that is good and all that is safe.—From The Sunday School Times. Sent by the Rev. D. H. Strong, Shelburne Falls, Mass. Prize illustration.

Far Countries.—The younger son . . . took his journey into a far country; and there he wasted his substance with riotous living (v. 13). God wants us to live in a far country. Satan wants us to live in a far country. We are to choose which. Both places are mentioned in the Gospel of Luke. One is described in the above verse. Again, Luke records in one of the parables told by our Lord, that "a certain nobleman went into a far country, to receive for himself a kingdom, and to return." This nobleman represented the Lord Jesus himself; and his "far country" is Heaven, whence he will return to this earth to establish here the kingdom given to him there by his Father. Every one on earth to-day is, spiritually, living in one or the other of these two "far countries." Which far country is your home?—From The Sunday School Times. Sent by Emma C. Fisk, Boonville, N. Y.

The Plums.—Husks that the swine did eat (v. 16). It was a remarkably hot and sultry day. We were scrambling up the mountain which rises above the east shore of the Dead Sea, when I saw before me a fine plum-tree, loaded with fresh-blooming plums. I cried to my fel-

low-traveler, "Now, then, who will arrive first at that plum-tree?" and, as he caught a glimpse of so refreshing an object, we both pressed our horses into a gallop to see which should get the first plum from the branches. We both arrived at the same time, and each, snatching a fine ripe plum, put it at once into our mouths; when, on biting it, instead of the cool, delicious, juicy fruit which we had expected, our mouths were filled with a dry, bitter dust; and we sat under the tree upon our horses, spluttering and hemming, and doing all we could to be relieved of the nauseous taste of this strange fruit. We then perceived, to my great delight, that we had discovered the famous apple of the Dead Sea, the existence of which has been doubted and canvassed since the days of Strabo and Pliny, who first described it.—From the Biblical Museum. Sent by W. R. Clark, Redruth, Eng.

Begging for a Dime.—I am no more worthy to be called thy son (v. 19). In one of Dr. J. Wilbur Chapman's meetings, a man rose to give the following remarkable testimony. "I got off at the Pennsylvania depot one day as a tramp, and for a year I begged on the streets for a living. One day I touched a man on the shoulder and said, 'Mister, please give me a dime.' As soon as I saw his face I recognized my old father. 'Father, don't you know me?' I asked. Throwing his arms around me he cried, 'I have found you, I have found you; all I have is yours.' Men, think of it, that I, a tramp, stood begging my father for ten cents, when for eighteen years he had been looking for me, to give me all he was worth.' Such is the love of the Heavenly Father for his sinning children.—From The Sunday School Times. Sent by W. R. Clark, Redruth, Eng.

Better than Aristotle's Ideal.—His father . . . ran (v. 20). Aristotle said that his "magnificent man," his ideal being, would never run—his dignity would not let him. There is no such "dignity" in God. His father "ran." "It is always God's manner," writes Alexander Smellie. "He responds to my first approaches . . . It is because he knows the sorrows of my past—the stings of conscience, the upbraidings of memory, the weariness and emptiness of heart, the mighty famine which swept down on me in the far country . . . It is because he knows the

difficulties of my present . . . and the possibilities of my future. . . . That is why he is so tenderly and so passionately eager to have me back again."—Sent by W. R. Clark, Redruth, Eng.

Say, Fellows—

Wade C. Smith's Boys' Class

How the Lesson is Taught This Week

Beginning: A discovery.

Discussion: Deal plainly and frankly with the details of a boy's downward course to-day, beginning with seeming trifles, suggestive evil in reading, pictures, and movies showing the seamy side of life. How to turn from these and get a wholesome, clean, and interesting schedule of daily living, emphasizing prayer and the study of God's Word.

Objective: The early discovery of self and possibilities in Christ.

SAY, fellows, life is an adventure of exploration, and sooner or later every fellow makes the Great Discovery—that is, himself. I am speaking now of human and material things. A fellow with tremendous ambition may start out to find the richest diamond mines in Africa, but whether he succeeds or not, if in the process he discovers himself, the effort has yielded its richest possible fruit. Many a fellow goes far into life without making that discovery. He takes the long, roundabout, tedious, and painful way. Misconceptions misguide him; a wrong estimate of values and relative values turn his course toward disaster. When the Prodigal Son "came to himself" his situation began immediately to improve. He got his bearings. He saw things in their true light. He had abused that self—had misspent, misplaced it. That self needed replacing. It caused him to say, "I will arise and go to my father!" And at that moment—ragged, hungry and penniless, and farthest away from home—his situation was far better than that former moment when he stood in the doorway of his father's home, in full possession of his youth and his inheritance, but with his face toward the world and its subtle pitfalls. What is it worth to have youth and health and any amount of talent and gold, if we are headed toward the dump pile with it?

Now, fellows, after you have read the story of the Prodigal Son, so graphically told by our Lord, let me ask you frankly, Was it necessary for that poor fellow to go the long, rocky road and suffer all that punishment to discover himself? Is it necessary for you, or any other fellow? Some folks are foolish enough to say that a boy must sow his wild oats. It is not true. It is the Devil's own argument. God's Word says (Gal. 6: 7), "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Wild oats stand for sin, and the reaping is death. "The wages of sin is death" (Rom. 6: 23).

I would like to know the experience of the prodigal following his full reinstatement into his father's household. Of course it was complete, so far as his renewed sonship was concerned, and that was superb; but the prodigal's prodigality must always remain a tragedy—his wasting of his inheritance, and of far greater importance, the scarring of his own body with the marks of sin, and his dragging of others down while he sowed his wild oats—for "no man liveth unto himself."

And what is this discovery which one calls Self? It is first of all a soul and body made to serve God in fullest enjoyment. "Man's chief end is to glorify God and enjoy him forever." The discovery is not complete until it includes one's need of Christ. No use for me to discover myself if I do not realize my insufficiency without Christ. Without him I am nothing. But with him I can do all things. This leads me to discover Christ, himself, and to appropriate him. It is a simple act of faith. It is the quickest way and the surest way to make the supreme discovery. Now while life is young and capable, let's make this discovery, fellows,—without going the long and painful way.

GREENSBORO, N. C.

The Lesson Cartoon for This Week

"In bringing many sons to glory—He is not ashamed to call them brethren" Heb. 2:10, 11



OUR ELDER BROTHER IS DIFFERENT

For Teachers of Children

By Mrs. Mary Foster Bryner

LESSON TEACHING.—The Heavenly Father wants every child to make the best of his life.

Story Items.—Among the stories which Jesus told was one about a father and his two sons. Every good father wants his children to grow up to be strong, true, pure, and brave.

This father hoped that his boys would become good and useful men. When the younger son was nearly grown he talked to his father something like this: "You have given me food, clothing, a good home, and loving care; you must expect to divide your money some day between my brother and myself; I wish you would give my share to me now, so that I may have the good of it and use it as I like."

The kind father must have answered: "My son, I will trust you with your share; I hope you will use it wisely."

The boy soon gathered his belongings and left home, thinking that he had money enough to last a long time. He traveled to a far country, where he met new friends who helped him to waste his money until it was soon gone. He became ragged, poor, and hungry. The only work that he could find was to care for pigs. Their food of bean pods and husks seemed good to him, and he was soon miserable and homesick.

Every day that kind father thought about his boy, saying to himself: "I hope he is doing well; he had enough money to give him a good start; I expect him home some day to tell me about his journeyings, so he watched for his boy to come back well, happy, strong, and prosperous. This is what happened (vs. 20-24)."

We think it was too bad that this boy did not know how to use his money wisely. He suffered and his father suffered, too.

Temperance Suggestions.—It is worse not to know how to take care of the body. The Heavenly Father has many children. To every one he gives a body in which to live and grow, and he trusts every child to take care of it. He is so kind that when an accident may hurt the body by a cut, a bruise, or broken bone, the Heavenly Father helps it to heal. He is grieved when anybody harms his body on purpose.

This is World's Temperance Sunday. Mention causes for thanksgiving in the United States because Prohibition is working hard to chase King Alcohol out of every part of the country. Mention the blessings of better homes—food and clothing and the chance to go to school longer for many children. Our nation must set such a good example of real temperance that the other nations of the world will want to join the World's Temperance Band. Close with the motto:

"My body is God's, for he gave it All pure, and he made it for use; He wants me to keep it and save it From all kinds of harm and abuse."

PEORIA, ILL.

Your Class of Girls

By Mrs. S. H. Askew

How the Lesson is Taught This Week

1. Renaming the parable.
2. The two unloving sons.

CAN you possibly bring to the reading of this fifteenth chapter of Luke a fresh mind, freed from preconceived ideas about it, especially as it is named in the chapter-heading of our Bible? If you can so read it, you will surely feel that our Bible translators have put the emphasis in the wrong place, for this story is one of three told by our Lord to picture the loving Father, in his ceaseless efforts to reclaim all his lost sons, of whom this "prodigal" was not the least loving. Can you interest your girls to give this chapter such a thoughtful reading before they come to class, asking them each to suggest a new and more accurate name for this one of the parables than this time-honored one, which now has all the weight of a classic in our language?

Tell them the story of the boy, who like this "younger son," tired of home and all its standards, and left it to go his own chosen, untrammelled way—a way which, in a little while, began to break his father's heart and disappoint all his real friends. Message after message that loving father sent, by letter, by friends, by gifts, in person—with no relenting in that boy's wayward heart. Letters finally came back unopened—connection was lost. At last, rumors of a long illness in a free hospital reached the father, and then he sent there—just the key to the front door of the old home!—a message without words, yet so eloquent of love and welcome that one night that key turned in the lock and that boy found himself in his father's arms, folded to his mother's heart, a son again, loving as never before, living to bring joy into the hearts he had broken.

2. When your girls have caught a glimpse of the seeking Father, in these three stories that Jesus told to the Pharisees and scribes (did you notice?) when they murmured at his seeking lost sons, ask them which one of the two sons in this last parable hurt his father more—which was least loving? (Do you notice that Jesus did not complete the story of the older son? Why?) Warm and eager discussion should follow such a question, with keen thinking. Then put one more

to them: Are you making sure that you are not like either one of these unloving sons, in both your relation to your earthly parents, and to your Heavenly Father? Send them home thinking quietly about that.

Home Study

Can you make a list of all the valuable things this younger son lost, when his father lost his son from his presence and home?

DECATUR, GA.

Last Week's Questions Answered

(On the Lesson of October 26)

1. Into four classes: (1) Miracles over disease, (2) miracles over death, (3) miracles over demons, (4) miracles over nature, or the natural processes of the material world.

2. At least eight times it is recorded that Christ demonstrated his power over nature, in contradistinction to those over disease, death, and demons. Six of these have to do with water in some form, the sea, fish, and the like.

3. (1) Over disease—healing of the ten lepers. (2) Over death; raising Lazarus. (3) Over demons—casting out demons from the Gadarene demoniac. (4) Over nature—feeding the five thousand.

4. In every miracle the written record bears clear testimony to the belief of the author in the truly miraculous character of the wonder wrought. Jesus himself said more than once that his works were an attestation of his true deity (John 14: 11; Luke 7: 18-23), and such works are cited as proof that John was right when he proclaimed him the Lamb of God that taketh away the sin of the world. If Jesus was mistaken about himself, we cannot trust him about ourselves.

The witnesses, thousands of them, were amazed and said, "God hath visited his people," "were terribly frightened at the evidence of such power," "amazed with great amazement," "glorified God, saying, We never saw it on this fashion," "were beyond measure astonished, saying, He hath done all things well," and the like. Especially did his enemies and critics admit that such power was beyond the range of human possibility and must needs attribute it to the prince of devils, since they would not admit it was of God. The "victims" leaped for joy and published their glorious news far and wide, followed him in loving faith and service, testifying to their persecutors.

5. They were all constructive (save two), all done in response to real need, never for mere display of power; all completely accomplished what he attempted—were never partial successes; all immediate in result, save one; were generally accomplished without material means, by mere word or touch sometimes at a distance; were never doubted, as actual facts, by his own generation and their eye-witnesses; all conveyed to those

immediately concerned a spiritual blessing far beyond the material one; all add some truth to our faith in God and his Son Jesus Christ even to this day.

6. It is surrounded by hills, and not far distant from Mt. Hermon. To this day violent mountain storms come down suddenly and end on the lake.

7. At the raising of Lazarus; in his interview with the woman of Samaria at Jacob's well.

8. (a) Jesus was in the boat with them (v. 38). (b) Jesus himself had proposed the trip (v. 35).

9. None whatever (Psa. 46: 7; 121: 4).

10. The gentle rebuke that Christ gave them for their lack of faith.

11. It shows that he recognized the Satanic use of the wind to attempt to wreck the ship and the rebuke was accordingly administered.

12. (a) To keep him from Calvary and the fulfilling of Genesis 3: 15. (b) When he invited the Nazareth congregation to attempt to hurl the Lord from the precipice. Possibly the physical weakness of our Lord in Gethsemane and on the road to Calvary with the Cross.

13. (a) His power is always limited by the permissive will of God. (b) To the very threshold of Job's life.

14. He never can defeat God's purposes, but he can and does hinder them.

15. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Pet. 1: 7).

16. See 1 Peter 4: 12 and 13.

17. The parable of the house built on the rock and the house built on the sand (Matt. 7: 24-27).

18. Martha in Luke 10: 40.

19. The old auditorium at Montreat had a tin roof. One night as Mr. S. D. Gordon began to speak, a noisy rain began falling. It was a physical impossibility for anybody except those close up to hear. Mr. Gordon paused; then looking up, said: "Lord Jesus, the rain is interrupting; if it be thy will let it cease that the people may hear, for thy Name's sake." Then he said to the audience, "We will sing a verse while the rain stops." A four-line verse was sung, at the end of which the rain had entirely ceased and all was quiet. Ten or fifteen minutes after the close of the meeting, giving the twelve hundred or more people time to reach their hotel and cottages on the surrounding hillsides, the rain began again and continued throughout the night.

20. Of the wicked in Isaiah 57: 20, 21 and of the nations in Daniel 7: 2, 3, 17 and Revelation 17: 15.

21. The remnant of Israel (Luke 21: 20-28; Dan. 12: 1; Ezek. 37: 12, 21).

22. The appearance in glory of the One whom they pierced (Zech. 12: 10 to 13: 1; Rev. 1: 7; Matt. 24: 30).

Little Jetts Teach the Lesson

By Wade C. Smith

Author of "The Little Jetts Telling Bible Stories"

The Prodigal Son



LUKE 15: 11 + 12 (a)



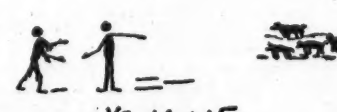
V. 12 (b)



V. 13 (a)



V. 13 (b)



Vs. 14 + 15.



Vs. 16 - 19.



Vs. 20 - (a)



V. 20 - 24.

The Whole Bible Lesson Course

Issued by the Christian Fundamentals Association

Lesson 57. November 2. Healing of Naaman. 2 Kings 5

Golden Text.—And the blood of Jesus his Son cleanseth us from all sin.—1 John 1: 7

Lesson Calendar

The complete list of "Whole Bible Lessons" on the Old Testament, running from October 7, 1923 to March 29, 1925, and giving lesson titles and Scripture references only, may be had from The Sunday School Times Co., 1031 Walnut Street, Philadelphia, at 3 cents a copy, or \$2 a hundred.

Eighth Period—Divided Kingdom

- 58.—Nov. 9.—Further Ministry of Elisha 2 Kings 6-8
- 59. Nov. 16.—Jehu's Reign 2 Kings 9, 10
- 60. Nov. 23.—Joash, Athaliah, and Jehoiada 2 Kings 11, 12
- 61. Nov. 30.—Death of Elisha to Death of Ahab 2 Kings 13-16

How to Master This Lesson

By Frank W. Lange

Registrar of the Evangelical Theological College of Dallas, Texas

Introduction

BY "THE mighty works" of Elijah and Elisha, God tried to awaken faith in the nation which Jeroboam had divided religiously and Ahab had utterly debauched. Will king and people repent before the judgments demanded by the

law become inevitable? Our Lord acted on and announced a similar principle; see the comment on Matthew 11: 20-24 in the Scofield Reference Bible.

Historical Setting

Soon after David's time began the efforts of Assyria to subject the land west of the Euphrates. Each invasion was opposed by a confederation of small nations, including Syria and Israel, which between times warred with each other. In these conflicts Naaman gained honor "because by him the Lord had given deliverance unto Syria" (5: 1). Assyrian inscriptions name Ahab.

Geography

Elisha was, probably, at Samaria at the time (5: 8). The thirty miles to the Jordan crossing would give time for Naaman's rage to cool. The Jordan is a swirling, turbid stream, very different from the placid, clear water-courses which, rising in the mountains, carry a luxuriant vegetation across the plain of Damascus until lost in the dry desert beyond.

How to Study this Lesson

A Gentile's Need: "But he was a leper" (5: 1); honored, successful, and

of high ability, but with a rotting body. A child's interest (v. 3), his servant's love (v. 13), his gratitude (v. 15), quick resolve (v. 17), and spiritual insight (v. 18), show a man of high character. But even he must humble himself to find God's salvation (v. 11; comp. John 3: 3, 5; Matt. 18: 3, 4; 12: 21).

An Israelite Testimony: Given among the Gentiles, by God, through a little captive slave who had faith (5: 2; Psa. 8: 2; Matt. 11: 25, 26; 21: 15, 16). The prophet, not the king, was in her mind (5: 3); and her faith rested on character and position and not on a past experience; for how else did she know that "he would [not could] recover him of his leprosy"?

A King's Forgetfulness: Jehoram had had an experience with Elisha (3: 13, 16-18). He knows that God can heal, but does not think of or turn to either him or his prophet (v. 7); his is "the despair of unbelief." That he had forgotten the existence of Elisha is the heart of the reproach which Elisha gave him (v. 8; comp. Psa. 50: 16-22; 10: 4).

A Prophet's Power: Elisha knew his relation to God (v. 8); was unimpressed by show (v. 9); gave a plain message (v. 10); avoided ostentation (v. 11); was not covetous (v. 16); put godliness before gain (v. 16; comp. 1 Tim. 6: 5, 6); knew what the times required (v. 26; comp. Jer. 45: 5). Being thus separated to God (comp. Gal. 6: 17) God used him. This is the source of power.

A Servant's Duplicity: Gehazi (1) misjudged his master and took God's name in vain (v. 20); (2) lied about his master and to Naaman (v. 22); (3) stole, and hid what he stole (v. 24; comp. Josh. 7: 21; John 12: 4-6); finally, when given a chance to repent, (4) lied again (v. 25). So covetousness works (comp. 1 Tim. 6: 10; Col. 3: 5). Gehazi may be taken as a type of the nation.

A People's Unbelief: Contrast the faith of Elisha, of the little maid, and of Naaman, who showed the true results of faith,—humility, confession, request, and peace,—with the nation's unbelief as exhibited in the king and Gehazi. Elisha was more thought of abroad than at home, as the Lord clearly points out in his words at Nazareth (see Luke 4: 22-27).

Other Scripture

As leprosy is a living death, God frequently uses it as a symbol of humanity's sinfulness. God alone can cure either leprosy or sin. Among the places where the sign of leprosy is used in the Bible see Moses' hand (Exod. 4: 6, 7), and the comment in the Scofield Reference Bible;

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Miriam's punishment (Num. 12: 10-15), and Uzziah's plague (2 Chron. 26: 16-21).

Reference Literature

"Manual of Bible History," by W. G. Blaikie, D.D. (Nelson and Sons, New York, \$1.75).

Articles on Syria, Assyria, Damascus, Shalmaneser in "A Dictionary of the Bible," by John D. Davis, D.D. (Westminster Press, Philadelphia, \$4).

DALLAS, TEX.

For Intermediate Teachers

By Elizabeth C. Torrey

FOR two lessons we are to study about Syria; for two lessons we are to study about lepers. Naaman the Syrian was a leper; lepers find the Syrians fled. Syria has had two kings so far, in our study,—Benhadad I and Benhadad II. From the chart (which was described in recent notes) it should be easy to recall the history of this near-by foe of Israel. Several battles between Israel and Syria have been fought. These may be reviewed from the chart, under "events" in the middle column. The last event is: "Ahab killed in battle with Benhadad II of Syria." So Syria now is in control.

Naaman the Syrian was a "great man." Almost it seems as if he were a Jehovah follower; for it is said, "By him Jehovah had given victory unto Syria." He was evidently high in command and in favor with his king (2 Kings 5: 5, 6).

But Naaman the Syrian was a leper; and leprosy in those days was a hideous, loathsome disease. To God's people it seemed symbolic of sin against Him. We can easily see why, and it is interesting to work out the parallels,—deadly, insidious, loathsome, contagious; not discernible at the start; progressive, pervasive, benumbing. In fact, the whole incident may be illustrative of the sinner to-day: A Gentile, conscious of sin; told of a cure through the Hebrews; seeks for help, is told what to do, says it cannot be so simple a way; is rebuked for his foolishness, has faith, washes, and is clean. Grateful, he tries to pay for his salvation, but is told it is free. Even the last part of the incident is closely paralleled. "New" Christians often have their faith sadly shaken by the commercial greed of so-called "Christian" stewards. When the servant fails to uphold the standards of his master, the work of the master is greatly marred.

But, while Gehazi brought dishonor upon his master, and so belittled him in the eyes of the Syrians, Elisha reflected honor upon his Master, and Naaman the Syrian was led to acknowledge Him as his God. Yet Elisha was an example of greatness in many ways unrecognized. Unlike Naaman, he was not held in high honor by his king (2 Kings 3: 13, 14; 5: 7; 6: 31; comp. 5: 5). Unlike Naaman also, he was not helped by his servant (2 Kings 5: 20ff.; comp. 5: 2ff.; 5: 13ff.). Study the place of service in the world. Read Luke 16: 10-13; 17: 5-10; 22: 27; Matthew 20: 28. Think—in your own life—what is your kind of service? Is it absolute and selfless, or half-hearted and self-centered? Are you an Elisha or a Gehazi?

Read thoroughly before going to class Leviticus 13 and 14,—two chapters of detailed laws for the treatment of lepers. Note especially Leviticus 14: 7 for comparison in this incident. With Leviticus 14: 12ff. compare Psalm 51: 2, 3, 7, 8; also Psalm 32: 3.

The next lesson is long, and should be carefully anticipated. Again war with Syria,—this time a besieging army invading the northern kingdom. Some lesson assignments may be given: "Find names for these two battleless victories for the Hebrews." "Where have you heard before of Dothan?" (Gen. 37: 17). "When did the incident of 2 Kings 8: 1-6 occur?" (Comp. 2 Kings 5: 27). "Did Hazael know before Elisha told him that he would be king?" (1 Kings 19: 15). "With what recent battles do you associate Edom?" (Panic, 2 Chron. 20: 1ff. Pools, 2 Kings 3: 4ff.). Find a verse that may be applied to the Christian's call to tell the Gospel to-day (2 Kings 7: 9). Chart all the events.

DAYTON, OHIO.

For Primary Teachers

By Kate Tarlton

THE people of whom we study are Naaman, a nameless maid, Mrs. Naaman, Elisha, the king of Syria, and the king of Israel.

Naaman was captain of the armies of Syria, stood next to the king, and was much loved by him. He was a hero and known as the greatest man in that country. He was rich and lived in a beautiful palace. *But Naaman was a leper.* Tell of the dread disease which meant separation. The proud captain was brokenhearted. His wife and friends were in sorrow.

The little girl was a nameless slave. She was taken with some prisoners from the land of Israel. She waited on Mrs. Naaman. They grew to love each other. The little girl longed for her mother, but she was cheerful and obedient. She had been taught to worship the Lord, and she loved the God of Israel. She also knew of Elisha, God's prophet, and that he had raised to life the son of the Shunammite. Naaman was praying to heathen gods, and how she did wish he knew the true God. They tried all of the doctors. Her mistress was very sad. So she said, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

Her testimony was carried to Naaman. Word was sent to the king of Syria. He sent a letter to the king of Israel. Tell of Naaman's journey. The king's distress in verse 7. When Elisha heard of the distress of the king of Israel he told him to send the man to him.

Describe the scene at the door of Elisha's humble home. Naaman, in royal pomp, was sitting in his chariot, followed by a train of servants. He was waiting for Elisha to go out to meet him, but Elisha didn't go out. He sent a messenger. Read the message in verse 10. Naaman was angry and insulted to be treated as a beggar. Elisha was teaching Naaman that God had no special favor for him because he was a great man. God's grace is for all, rich and poor alike.

Elisha commanded. Naaman refused and started away. His servants reasoned with him (vs. 12, 13). "Then went he down. And he was clean." As he obeyed the word of the Lord as spoken by Elisha his disease was cured, his soul was saved, and he confessed the Lord as God (v. 15). It was not the waters of the Jordan that healed him, but God. He went back to Elisha and offered to pay him for his blessing. Elisha would accept none of his gold or silver. Naaman had carried a fortune in money to pay for his cure. Elisha taught him to give God all the praise and glory. God's gift of salvation was free. "For by grace are ye saved through faith."

At the royal palace the little maid and her mistress awaited Naaman's return. The little girl had told her mistress all about the Lord's power in delivering the children of Israel. She had taught her to pray for her husband.

Describe Naaman's homecoming. Naaman had a clean body and a clean soul. He told the story of his visit to Elisha and just what happened. Describe the joy of the little girl as Naaman told of his faith in the God of Israel.

Leprosy represents sin and the leper is the sinner. Naaman was cured by washing in the Jordan, a type of the blood of Christ, which cleanseth from all sin. He remained a leper until by faith he obeyed the simple word of God. So we remain in sin until by faith we repent and believe, for there is salvation in no other.

The little maid had faith in God. She was faithful to God. Her life was fruitful for God. May this lesson encourage each boy and girl to witness for Christ. Through her true faith the lonely little girl in the heathen palace was one of the greatest soul-winners in the Bible.

Memory Verses

Beginners: 2 Kings 5: 1. "Now Naaman was a great man with his master."

Primary: 2 Kings 5: 9.

Junior: 2 Kings 5: 1, 14.

FORT WORTH, TEX.

The Young People's Prayer-Meeting

By H. McAllister Griffiths

November 9. Stewardship: Our Abilities for Christ. Matt. 25: 14-30.

November 16. Stewardship: Our Money for Christ. Mal. 3: 10; 2 Cor. 8: 1-7.

November 23. Stewardship: Our Time and Service for Christ. Jer. 1: 4-10; Matt. 4: 18, 19; Eph. 5: 16. (Thanksgiving meeting.)

November 30. Stewardship: Our Prayers for Christ's World. Matt. 6: 9-13.

Sunday, November 2

In His Steps. XI. What Jesus Said about Faith (Mark 11: 20-26) (Consecration meeting)

Mon.—Faith heals (Matt. 9: 20-22).

Tues.—Small faith, big results (Matt. 17: 14-21).

Wed.—Scarcity of faith (Luke 18: 8).

Thurs.—Faith is rewarded (Luke 18: 35-43).

Fri.—Faith saves (John 3: 13-18, 36).

Sat.—Faith satisfies (John 6: 32-35).

Why is faith so great a blessing?

How may we show our faith?

How is faith sometimes tested?

THE whole of Christ's approach to men was a great call for their faith. Throughout the whole of his teaching runs the emphasis upon faith as the method by which men were to receive the blessings of heaven. But what is faith? Think in terms of a great contrast. Faith is the opposite of doubt. Doubt and unbelief are negative states of mind. One who doubts is not certain. He is wavering, tossed about by every current of life and of the mind. He cannot look with any certainty to God, he is torn between conflicting emotions, he feels that he cannot trust the everlasting mercy of Christ. But when he once catches the vision of what faith is, life is transformed. At its very heart faith is trust. But it is not merely passive trust. It is the active motion of a child throwing himself into his father's arms.

But Christ was very careful to specify that faith must be centered in a definite object. We hear it said to-day that "we need more faith." Most certainly we do. But to hear some people talk one would gather that all we need is just "faith" in a general sort of way,—faith in our fellow-men, in life, in the world—in short,—a generally placid state of mind that is not focused upon one certain object of trust.

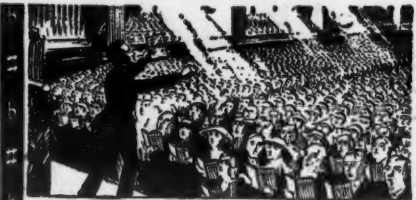
But that is not the way Christ looked at it. He saw that faith to be of any worth whatever must be reposed in a definite person in a definite way. And one of the most thrilling sights of the ages is to see this Man not only proclaiming that faith must be in God, and in God alone, but that it must be reposed in God through the work which He, His Son, was to do, and through that alone. The greatest fact about Jesus' presentation of faith is that he presented himself as the object of faith, as the only Mediator between God and man. When once we see that Christ is the only way, that faith in God is void unless it be through Him, then shall we begin to see the true glory of the Christian faith.

Have you reposed your faith in God through the finished work of Christ alone?

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PRINCETON, N. J.

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1031 Walnut Street, Philadelphia

Children at Home

Stella Felicity's Mission

By Emma Florence Bush

LITTLE MARY came down to breakfast with a sore throat. She did not say anything about it at first, but when she could not eat her oatmeal, mother looked at the flushed cheeks and put her to bed and sent for the doctor, who said something about scarlet fever and quarantine. Before little Mary knew what it was all about she and mother were all shut off in a room by themselves with all kinds of queer smelling things around them.

Father came home at noon, and although he could only talk to Little Mary through the door, he brought her a new doll—such a beautiful doll, with fluffy curls, pink cheeks and brown eyes, and a smile that seemed to say, "We are going to be company for each other now."

Little Mary hugged her and loved her all through the long days of pain and fever. Many times when she was so lonesome for father and for her playmates she hugged her new dolly close and found comfort.

At last she was better, and the doctor said she might go downstairs with the family again, and then mother told her gently that the new dolly could not go too. It would never do to let well little girls play with her.

Oh, how little Mary cried as she hugged the dear dolly.

"I cannot let her go, mother," she said, "she made me so happy when I was sick."

Suddenly mother clapped her hands. "I know what we will do, Little Mary," she said, and she whispered something that made Little Mary clap her hands, too.

So that night the dolly sat in the sick-room which was filled with queer-smelling air. She did not seem to mind it at all, and when the doctor came Little Mary gave him a package.

"Here is my dear dolly," she said. "Her name is Stella Felicity, for 'stella' means a star, and 'felicity' means happiness, mother says, and I hope she will be a star of happiness to a lot of little girls who have scarlet fever."

Then the doctor carried her away on her mission and soon other mothers and little girls were glad, for when a little girl had scarlet fever, instead of lying in bed not knowing what to do, she would say,

"Oh, mother, I can have Stella Felicity to stay with me."

And always after she had stayed in the queer-smelling room, Stella Felicity would go back into the doctor's bag ready to go to the next little girl who had scarlet fever.

BOSTON, MASS.

For Family Worship

By the Director of the Great Commission Prayer League

Following the Home Daily Bible Readings on the International Uniform Sunday School Lessons, issued by the International Sunday School Lesson Committee.

October 27 to November 2

Mon.—Luke 15: 11-24. The Prodigal Son.

"A certain man had two sons," but which was "the prodigal"? The one wasted his material inheritance; the other wasted (if he ever had any) his spiritual inheritance (vs. 28-30), and there is no record of his having regained it. Which was the greater loser in the end?

PRAYER SUGGESTIONS: Praise God for those pastors who are continually carrying their Father's message of love and forgiveness to home-coming prodigal sons and daughters. Pray for Dr. Shields and his church, and for all similar churches.

Tues.—Matthew 18: 7-14.

Seeking the Straying One.

"And if so be that he find it,"—ah, but the next verse implies that he will (Continued on the next page)

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For Family Worship (Continued from the preceding page)

not give up the search until he does find it. Likewise Luke 15:4; also John 6:39 and 10:28, 29. No truly regenerated soul ever apostatizes. Unregenerate, but professing, heads and hearts are apostasy's fertile breeding ground.

PRAYER SUGGESTIONS: Pray for the Baptist Bible Union of North America, and for all its officers: T. T. Shields, president; W. B. Riley and J. W. Porter, vice-presidents; A. C. Dixon, F. W. Farr, W. B. Hinson, John Linton, R. E. Neighbour, J. Frank Norris, William L. Pettingill, Max Schmiff, John Roach Straton, and O. W. Van Osdel, executive committee.

Wed.—John 10:11-18. The Good Shepherd.

The good shepherd gave his life for the sheep in order that he might give eternal life to the sheep. Note also that he gave his life. He was not a victim, but a volunteer (v. 18). "Of his own will" he poured out his soul as an "offering for sin." Before he could become Lord and King he must redeem and save.

PRAYER SUGGESTIONS: Pray for all Bible, Fundamentals, and Victorious Life conferences, and for all sound evangelical leaders and teachers. Praise God for the scores of leaders who are giving increased emphasis to intercession, both practising it and urging it.

Thurs.—2 Chronicles 6:36-39. A Prayer for Restoration.

"If they sin, . . . and turn, . . . then hear thou, . . . and forgive" (vs. 36-39). If the Jews throughout the world would, in the sight of God and of the whole human race, confess their sins, and pray, and seek God's face, "and turn from their wicked ways" (7:14), how long think you it would be until they would be restored to their land?

PRAYER SUGGESTIONS: Pray for "all Israel," for the fifteen million Jews of the world, for the three million five hundred thousand in America, for every Hebrew mission and every worker among the Jews. Pray for the Jews of your own community. Pray for the Hebrew department of the Moody Bible Institute, Chicago.

Fri.—Acts 17:22-31. The Offspring of God.

The whole human race is by creation the "offspring of God," but only those are his spiritual offspring, who have been "created in Christ Jesus" anew. "All souls are mine" (Ezek. 18:4), by creation and redemption, but not one soul by regeneration and sanctification until born of the Spirit (John 3:3, 5).

PRAYER SUGGESTIONS: Pray for every one of the hundreds of requests sent to this department: salvation of friends and loved ones, revival of churches, divine guidance in perplexing situations, healing of physical and mental diseases, temporal help or relief, domestic distress.

Sat.—Jeremiah 31:31-34. The New Covenant.

"I will put my law in their inward parts" (v. 33). God does exactly this for every one who truly receives Christ as Saviour. God's law is supremely that of love, and when Christ is whole-heartedly received, love is written in the heart.

PRAYER SUGGESTIONS: Pray for the nation's rulers, for all its reform agencies, for every temperance or prohibition organization, for the Anti-Cigarette and No-Tobacco Leagues. Pray for the nation's voting citizens, in local and state contests and in the national campaign.

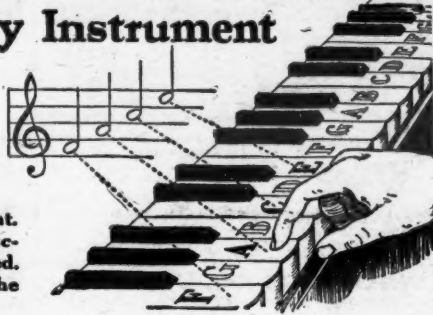
Sun.—Psalm 51:1-8. A Prayer for Pardon.

David had sinned against his fellow-man; but when he came to see sin in its true light, the realization of its being primarily against God so filled him with horror that he was constrained to cry out: "Against thee, thee only!" There is no genuinely "godly sorrow" for sin apart from this view of its heinous character.

PRAYER SUGGESTIONS: Pray for every Christian home in your community, for every church and Sunday-school, for all non-church-goers, for the sick of your neighborhood, for all tract distributors and Gospel workers in jails and hospitals. Pray that THIS be the day when many a prodigal shall set his face homeward.

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